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THE WOMEN'S INTERNATIONAL QUARTERLY.

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THE WOMEN'S INTERNATIONAL QUARTERLY.

APRIL, 1918.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

The International Mind.

"Behind and around all forms of organization which our statesmen may desire for international co-operation, there must be developed in all the people the international mind. Once men of clannish traditions found it hard to think in tribal terms; then men of tribal mould strained their minds to national dimensions; and now we with our national sectarianisms find it difficult to think ourselves citizens of the world. . . And Christianity is challenged by its Master to give to men that horizon to their loyalties, that Fatherland for their sacrifice. . . A Christianity that is not international has never known its Master."

H. E. FOSDICK.

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Leaders Among Indian Women.

The Rev. N. Macnicol, D.Litt.
(Of Poona.)

Among the world-problems that face the British Empire at the present time, and for which English men and English women have a special responsibility, there is none beyond the boundaries of their own islands that is more urgent and more formidable than that of India and her destiny. Much has been accomplished during the hundred years of British guardianship of her. The record in the land has been, and to a large extent with good reason, a source of national pride. But at the same time, when we consider how slowly her peoples have progressed as a whole in self-respect and in possession of the instruments of civilization and government, we are bound to question our consciences as to whether we British have done for India as much as we might and ought. That after all these years only 6 per cent. of her men are literate and 1 per cent. of her women may be due to circumstances over which we have no control, but have we had the will and have we made whole-heartedly the endeavour to control these circumstances and overcome the difficulties? It is true that the hindrances to progress are far more serious and subtle in India than in any other land. They cannot all be enumerated or estimated here, but one of the most serious is India's attitude to woman and woman's place in the Indian social system.

If it is the case that everywhere the influence of women is greater than that of men for the making or the marring of a people, that is true to an even greater extent in India than elsewhere. For in India, partly from the nature of the people, partly from a tradition that is peculiarly hers, and has been handed down for centuries, there is a greater reverence for womanhood and motherhood than is commonly found in other lands. It is for the most part a crude and ignorant reverence; it has some grievous perversions and limitations, and it has had as one of its effects the seclusion of women from the world's affairs and from secular knowledge. At the same time it produces an attitude and spirit which, if only it is en-

lightened and rightly guided, may do much to make a higher ideal of the home as a place of love and reverence and sanctity attainable in India than has been attained in other lands. This is due to the wonderful capacity for devotion and sacrifice that the Indian woman has always displayed—a capacity for devotion and sacrifice that has been shown in the past in the actual immolation of herself amid the flames by the Indian *suttee*, refusing to live on after her lord had gone. Her husband, in the idealized picture of this relation painted by Miss Noble, who glorifies everything Indian, including enforced widowhood, is "a window" through which she contemplates the divine. There is, however, in the quaint language of a strongly patriotic newspaper, commenting with satisfaction on Miss Noble's praise, "a seamy side to the picture," which is sadly evident in India. It is not the relation of husband and wife but that of mother and child that makes the Indian home a happy place. The "mother's house" is the centre round which all the associations of affection gather. This is shown, for example, in a poem of a Maratha saint, in which he compares the bosom of God, for which he longs, to the mother's house, while the husband's house is this place of exile and sorrow, the world in which we are far off from God:—

> "As the bride looks back to her mother's house
> And goes, but with dragging feet—
> So my heart looks up unto Thee and longs
> That Thou and I may meet."

These things suggest what reverence and love gather in India about the mother, and how careful we must be lest by any rude handling of such a precious thing we diminish or destroy this inheritance. This is one of the treasures that India has to bring to Christ to be illuminated and glorified by His Spirit.

It is not surprising, in view of these facts, that in the past, in spite of handicaps of custom and of social prejudice, there always have been women in India who by force of character and ability, and by their noble spirit of self-sacrifice, have exercised a commanding influence. From the most ancient times until to-day there have appeared, and been recognized and honoured, women who have been able thinkers, poets, rulers, and they are to be found among the foremost and most influential Indians of

the present time. For example, years before Sir Rabindranath Tagore had charmed us by the graceful presentation in a foreign language of his beautiful thoughts, Toru Dutt, a Bengali Christian lady, had won by her verses, while still a girl (she was 22, I think, when she died), the admiration of critics like Edmund Gosse. The story, as told by himself, of how he first lighted upon her work is one of the most striking in the history of modern minor poetry. Weary with his task of wading for purposes of review through many volumes of mediocre verse, he took up, with no expectation, a badly printed pamphlet, bearing the imprint of a Calcutta firm. He opened it and read these lines:—

"Still barred thy doors! The far east glows,
The morning wind blows fresh and free.
Shall not the hour that wakes the rose
Awaken also thee?

All look for thee—love, light and song—
Light in the sky bright blue above,
Song in the lark of pinions strong,
And in my heart true love."

As he read he realized that there was here an authentic poetic voice. Such accomplishment on the part of one so young, and in a language not her own, gave proof of remarkable gifts.

Sarojini Naidu, also, displays in her English poems a fine literary taste. She is at the same time an eloquent speaker, able to move great audiences of men and women, and to take a considerable part in public affairs. One cannot but be impressed by the quiet dignity and power of the public speech of many of these Indian women. Another of whom this is true, to name one who, unlike Sarojini Naidu, is a Christian, is Pandita Ramabai, who has a remarkable gift of persuasive and simple eloquence in her own language. In her the Christian Church possesses a woman leader of very remarkable gifts—gifts not only of eloquent speech but of Oriental scholarship and administrative ability—and they are all of them surrendered with a devotion that is beautifully Hindu to the Lord Jesus Christ. There are few women anywhere of such noble character and such great capacity as she.

Another woman leader of to-day in Western India, who may be taken as representing some of the finest

qualities of Hindu womanhood, is Mrs. Ramabai Ranade, the President and one of the founders of the Seva Sadan, or Home of Service. This Society, which "has for its chief object the rendering of social, educational, and medical service through Indian sisters, both regular and lay," claims to be "the first and unique of its kind in India." Pandita Ramabai in her pre-Christian days had begun work of this nature, and in the example and stimulus of her activity in Poona we may find one of the sources of this new effort. Mrs. Ranade is the widow of one of the greatest leaders of the movement for social and religious reform, Mr. Justice M. G. Ranade, and she has been very deeply influenced by his teaching and example. As Mr. G. K. Gokhale says of her, she spent twenty-seven years under the shadow of a husband much older than herself, and of very remarkable character and gifts, being moulded and fashioned by her close relationship with him, and reverencing him with deep devotion. Her life since his death, seventeen years ago, has been spent in the endeavour, which is characteristic of a true Hindu wife, to be faithful to his spirit. Mr. Gokhale, writing specially with reference to Mrs. Ranade, describes the Indian ideal of a wife's relation to her husband. "Many instances of deep affection between husband and wife," he says, "are to be found in the West, but there it is usually the affection of comradeship. In India it is of a different character; it is a devotion on the part of the wife such as finds its sole blessedness in complete surrender to the service of her lord. This spirit of devotion is the fruit of a religious tradition that has come down through thousands of years, and with all our new education and new ideas it will remain a permanent characteristic of our women."

If we place Pandita Ramabai and Mrs. Ramabai Ranade, and, to name another, Mrs. Jamnabai Sakkai, a remarkably able and eloquent Gujerati lady, who recently died, all of them widows, side by side with the long procession of orthodox Hindu widows, with their shaven heads and sorrowful lives, condemned for the rest of their days to walk in the shadow, we can realize why the emancipation of widows and their right to re-marry are among the most prominent and significant demands that the Reform movement makes of Hindu society. The day when, sixty years ago, widow re-marriage was declared

legal is still observed as a day of festival by Indian reformers, and the battle against prejudice and for the deliverance of the widow from a life of contempt still goes on.

There are still, we have to remember, over 380,000 widows under the age of fifteen in India. If, in spite of that, from among the few who have won their emancipation such able and devoted women have come forth, how great might be the influence, were this bondage broken, that might be exercised by others of the same spirit in fashioning the India that is to be! It is the perception of that fact and of the fact that such degradation of any section of the women of a people degrades the whole community, which makes the best Indian patriots place this reform in the very forefront of their programme, and which is causing Widows' Homes to spring up in recent years all over the land.

But that is a reform which will only be fully realized by the permeation of the whole country with higher ideals of the meaning of life and of the value of a moral personality; that is to say it can only be accomplished by the Christianization, in the broadest sense of that word, of the mind of India. We may be sure that our Lord, looking upon India, loves her for many of her noble and beautiful characteristics, but one thing she lacks (what people does not?), namely, the will to surrender herself in obedience to the law of love and service. The constraint of Christ has to descend upon her, bringing freedom and sacrifice. And the main opportunity of bringing this deliverance to India at the present time, as well as the main line of duty to India's population generally, lies along the line of education.

India's women, when all is said, need to be set free. The Gita itself speaks of "women and Sudras born of sin," and a Buddhist sister, who had attained spiritual enlightenment, cries, "O free, O, gloriously free, am I, free from three crooked things," of which one is her crooked old husband. Education of the highest and worthiest kind may be, and should be, the chief means to this emancipation. For that reason the most powerful movements for the advance of women are now movements to promote by every means their education. The Government itself recognizes this need, and declares that "a far

greater proportional impulse is imparted to the educational and moral tone of the people by the education of women than by the education of men." How can India ever win again that ancient glory to which she looks back with such longing while only one per cent. of her girls can read, as is the case to-day ?

There are two types of education that are demanded with equal urgency in India at the present time. One is that which will help to create leaders who will be able to take their place in the public life of the country side by side with the ablest of the men. There are already a few colleges for the provision of such education—two Arts Colleges (one under a number of missionary societies and the other under Government) in Madras, one in Lucknow, and a few elsewhere, a Government Medical College newly instituted in Delhi, and a Medical Missionary College projected at another centre. The women whom these institutions and others like them that urgently need to be established will train will enter into the vast field that India presents for the professions of medicine and teaching, and into the field of philanthropic effort and of social and political leadership, in which there is an immense and very valuable part that women may play by the side of men. For the making of the India that is to be the nation needs more than anything else mothers of her sons who will be open-minded, and in touch with large movements as well as lovers of their homes.

The other type of education which India needs with scarcely less urgency is that which will prepare the masses of the population for the common duties belonging to civilized life. This education will aim at combining training of the hand and of the head with the formation of character and the awakening of the spirit of service. It is not leaders of the nation but guides and inspirers of the village communities for the common tasks of life that this type of education will seek to produce. It should form centres from which shall flow forth to the plains around rivers of living water, centres of social duty, of civilization and of Christianity.

It is, perhaps, towards this second type of education that Professor Karve of Poona, one of the most earnest of workers in the cause of women, is groping in his recent effort to establish what he ambitiously describes as a

Women's University. For both these types of educational effort the help of English women—women in the front rank in educational standing and in ability—is required to co-operate with the best interpreters of Indian thought and ideal. "What India needs," says a lady who has recently made a careful study of the situation, "is great schoolmistresses, women of courage and originality and independence. . . It is impossible that Englishwomen should be too highly trained for their work in India. . . Brains are wanted, imagination, good health, fine manners, power to identify themselves with the aspirations of an alien race, administrative capacity." "In England many capable women remain for years in subordinate posts carrying out the ideas of someone else. Here they are almost at once path-finders and bridge-builders, and if they have any force or originality they will find abundant scope. It is work that is bound to prove attractive to the true teacher of adventurous spirit."

From among Indians themselves, and especially from among Indian Christians, some of these "great schoolmistresses" are beginning to appear. The Sorabji family in Poona affords notable examples of what Indian women can accomplish in the sphere of education. Mrs. Sorabji was an able pioneer in this department, guiding the Victoria High School for girls of the higher classes, as well as schools of a simpler character for poor children. Her daughters have carried forward this work with distinguished success. Miss Mary Sorabji was for a number of years, until her retirement, the Head of the very important Government High School for Girls and Training College for Women Teachers in Poona, and exercised a great influence in the moulding of the women leaders in education of the new generation, upon which now such great responsibility rests. She has been followed in the same department of Government service by other Indian Christian ladies, such as the late Miss Mary Bhor and Miss Ruby Navalkar. Miss Susie Sorabji is the head of a very finely equipped and progressive High School for girls of the highest classes in Poona, especially Parsees. This school, St. Helena's, is in an enviable position, not only in having so able and alert a head in Miss Sorabji but in being in a position to dispense with Government assistance, so that it is not hampered by Government regula-

tions but can make experiments in new methods as may seem wise. It accordingly gives opportunity to a greater extent than others that are more closely bound by the necessity of conforming to the authorized pattern in education, for that "adventurous spirit" which the special circumstances of the hour in India demand.

Great as is this educational task that has to be accomplished, the teacher needs, and cannot do without, the co-operation of the doctor, if the secret woes of India are to be healed. There is an old legend of King Solomon that he carries to all eternity, hidden beneath his cloak, a consuming flame that ever burns in his heart. That is a fit picture of India's hidden and innumerable sorrows that are continually eating away her strength. No one can tell better than the woman doctor what sorrows and what evils lie behind the *purdah* of the Indian home, and no one can do more than she can to heal them, whether by her own ministry or by instructing and inspiring others. "Ever since I have been in India," said Lord Hardinge at the opening of the Lady Hardinge Hospital two years ago, "the knowledge of the high mortality amongst mothers and infants has been a veritable nightmare to me." Fifty-six per cent. of the children born in the Central Provinces die before they are twelve months old. There are prejudices to be overcome before the large number of women doctors and nurses that are needed to heal this open wound that is draining the life-blood of India can be supplied. One of the aims of the Seva Sadan is to furnish medical service, and a few Brahman nurses have been assisted in their training by this society. Much, however, in the instruction they have to get and in the services they have to render is strange and shocking to their traditional ideas. It is significant of the way in which stubborn prejudice is yielding to a new spirit of service that one can see in Poona a class of Brahman girls, for whom "non-killing" is the most sacred of traditions, listening to an anatomical demonstration illustrated by the lungs and liver of a bullock or a sheep. The number of non-Hindu nurses and women doctors is, in consequence, much higher as yet than of Hindus. In the Lady Hardinge Medical College there were under instruction in its first year five Hindus, two Sikhs, two Muhammadans, three Parsees, one Burmese, and ten Indian Christians.

Of Indian Christian women doctors who are doing valuable service two may be mentioned, Dr. Gurubai Karmarkar, who has carried on a medical dispensary for many years in Bombay, and Mrs. Pennell, another member of the Sorabji family, whose work at Bannu is well known.

India's present need and future promise—her sorrow and her bondage on the one hand, and on the other the potency of great and beautiful things latent within her, and sometimes disclosed in her great past, must appeal to us, if we give any heed to her condition. And especially they must appeal to the women of our land, who can do more than any others to help her. To them should come with especial urgency the dignified petition of Sir Rabindranath Tagore—"If for a time our lamp has gone out, may we not ask that it be re-lit at the wick of England's lamp?" As it is her treatment of women that more than anything else has brought her to darkness, so it is her women who will be able to lead her back into the light.

Women Students of Bombay.*

A. Mary R. Dobson, Mus.Bac. (Lond.).

It is said that the civilization of a nation may be measured by the condition and status of its women; the more a nation grows and develops, the more it will suffer its women to develop. Further, it can be said that no nation can ever become truly great unless it suffers its women to be educated as well as its men. It is, however, astonishing all the world over to see how hardly old ideas die, and how difficult it is for people to realize that woman is not merely to be the slave of man and a household drudge, but that God created her to be a companion and help-meet to man, one who could, as the preacher in Jerusalem said long ago, open her mouth with wisdom and receive the fruit of her own hands, and whose own works should praise her in the gates.

It is scarcely surprising that there should have been such strong prejudice against higher education for women

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in India, where there are so many complications of caste and creed, when even in England, up to the middle of the last century, there was such keen feeling on the subject. The first women who had a clearer vision and sought something higher had no easy time of it. They were considered to be leaving their own sphere and seeking to pry into things which were not lawful for them.

Bedford College, London, was founded in 1849, and Queen's College later, but the first women who aimed high and sought to earn a degree were five who, with Miss Emily Davies, established themselves at Hitchin, thirty miles from Cambridge, in October, 1869. This college four years later moved nearer to Cambridge—to Girton. Through many difficulties three out of the five made sufficient advance to take the tripos examination, and Englishwomen will ever feel grateful to the Girton pioneers, who led the way into that vast field of knowledge and experience hitherto closed to women.

A student who studied at the College at Hitchin writes of that time: "It is no wonder that all the five did not make sufficient advance to reach the tripos, the wonder was that three of them did. There were no high schools in those days, for the first was opened in January, 1873, neither was there any equivalent readily to be found. I had to induce a schoolboy brother to initiate me into the mysteries of both vulgar and decimal fractions in order to pass the general examination before entering."

The first women who became doctors had an even worse time. It was not until 1875 that the London School of Medicine was started, and the Royal Free Hospital engaged for a large annual contribution to receive women as medical students. We are told that at that time prejudice among the physicians and surgeons was so strong that every obstacle to obtaining the usual hospital experience was at first put in the way of the women students. They were constantly treated with such rudeness and discourtesy that a medical woman, who went through it herself, has said that the modern student has no idea of the difficulties and slights that had to be faced by the women students of those days.

Ireland first opened her professional degrees to women, and the King's and Queen's Colleges of Physicians in Ireland first examined women for their diplomas. So

strong was the feeling against women becoming doctors that when a small band of women began their studies in Edinburgh mud and rotten eggs were thrown at them by the men students, and it was only the gallantry of a party of Irish students, who protected them daily as they went to and fro, that made it possible for them to continue.

It is as well to bear these things in mind, for it is only when we consider how terrible was the difficulty in the British Isles that we see how remarkable has been the progress in India, where women have far greater difficulties to fight and more serious obstacles to overcome.

While women in England were battling with the problems of how to obtain higher education, a first effort was being made in Bombay to get girls educated at all. The first impulse came in 1829 from Mrs. Margaret Wilson and other workers of the Scottish Mission, while the first step taken on the part of Indians towards this end was by the students of the Literary and Scientific Society connected with Elphinstone College, when, in 1849, five leading Indian members volunteered to open schools for girls in their own houses; one of these was Mr. Dadabhoy Nowroji.

In 1881, 1.2 per cent. of girls of school age were at school in Bombay, while in 1912 only 7.8 had been admitted.

It was in 1886 that the first women students entered Wilson College, namely, Ratanbai Ardeshir Vakil and her sister Meherbai, daughters of a leading Parsi solicitor. Permission had been given some years previously by the University for women to present themselves for examination, but only one woman had availed herself of that permission. Ratanbai made a special study of French and was elected a fellow in 1890. Of her the principal said:—"One could see how the education and culture of women, instead of creating a cleft in the life of the family, as is so often erroneously imagined by those who oppose the cause of female education in India, proves a means of strengthening its unity and elevating its whole character."

As regards women doctors, before 1883 there was not a qualified medical woman in the Bombay Presidency; there were no women students at the hospitals, and there were no medical degrees open to women, though Madras had a short time before admitted them to a non-matriculate

course. The introduction of women's medical work into Bombay was owing to a small company of men who set themselves to see what could be accomplished in this line, since they realized the absolute necessity, in this land, of women doctors for women. They aimed at collecting funds to start women's medical work, at getting women doctors out from England, at founding a hospital exclusively for women and children, and at inducing the Bombay University and Grant Medical College to open up their degrees and diplomas to women, allowing them to enter as students in college and hospital. The practical result of their labours remains in the Cama Hospital and the numerous qualified women doctors in the Presidency, yearly increasing in numbers. Since those early days the number of women taking a university course in Bombay has steadily increased, as will be seen by scanning the numbers of the last six years -—

In 1913 there were 89 women in Bombay taking the University course, of whom 29 were medicals.

In 1914 there were 101, of whom 43 were medicals.

In 1915 there were 107, of whom 46 were medicals.

In 1916 there were 115, of whom 43 were medicals.

In 1917 there were 140, of whom 52 were medicals. (This last number was taken at the beginning of the year and subsequently increased.)

There are besides 25 students on the roll of the School of Art, and 30 in Normal Training Schools.

Out of the 140 students mentioned as being on the roll at the beginning of this year, 35 are Christians, 52 are Hindus, 45 are Parsis, and 8 are Jews.

As regards the home life of these students, a fair number of them live with their own relatives, but those who have no relations in Bombay are obliged to look for accommodation elsewhere.

The Missionary Settlement for University Women finding that this real need existed opened a hostel for women students some years ago. This hostel now accommodates about thirty students, and is made as like a residential college at home as possible. There is no distinction of caste or creed; Europeans, Parsis, Hindus, Jews, and Indian Christians all live together. This was considered an impossible experiment by some people at first, but the experiment has amply justified itself, and has made us see

how much is lost as long as the different races of India consider it is impossible to live and eat together. Being a missionary institution, the University Settlement, as such, requires that all the household shall be present at family prayers morning and evening.

There are, besides the Settlement Hostel, other places in Bombay where students may now go into residence, namely, a hostel recently opened by the Roman Catholics, where about twenty can be accommodated, and the Seva Sadan (a non-Christian Social Service Society) also takes in a few. The United Free Church Mission, in its beautiful new building, also allows a certain number to be in residence, as they have special facilities for caste women.

This brings me to the question of special caste hostels for women students. Some time ago this was spoken of, and it was stated that there was a great need for such a hostel in Bombay. In the minds of many thoughtful people the doubt will arise whether, if we are trying to do away with the errors of the caste system, it is advisable to have hostels where caste distinctions are recognized. There could be no serious objection to a special vegetarian table in any ordinary hostel for those Hindus and others who objected to meat-eating. Many will feel that no other concession ought to be made. Such concessions may be excusable in the case of school-girls, who would otherwise get no education, but in any sense to perpetuate customs and prejudices, which we believe to be wrong, in the case of women who have reached the age of discretion and who wish to take up higher education, seems somewhat of a contradiction, and surely as we strive to break loose from all bondage the sooner India will emerge into liberty on these points.

The last point I would touch upon is the need of special colleges for women in this city. If the women students themselves were interrogated on the subject, a fair proportion would tell you that they are indifferent on the matter; some, in fact, would say that they prefer studying with men as the competition is keener, and they find it a help to be with the other sex. We cannot, however, judge merely by considerations of this nature. We know as a fact that, at present, since there is no adequate accommodation for women students in the colleges, that they are rather tolerated than encouraged. They lack at present all that

the corporate life of a college exclusively for women would give them; they have indeed occasionally the inclination to imbibe the unpleasant traits which often develop in women too suddenly emancipated; this is inevitable in the circumstances, but it is to be deplored. It is necessary that in the training of women, women should take their part, and this is, at present, entirely lacking except in hostel influence. There is no woman professor on the college staffs, and though the wives of college professors often do all they can to be in touch with the women students, it cannot amount to the same thing as if they were in touch with women who were really responsible for their life in college. Again, there is but little doubt that though, at present, some women students do not object to studying with men, there are many, conspicuous by their absence, who would be taking higher courses if they were not forced to study with the other sex. A college exclusively for women would, I am convinced, draw a large number and justify its existence very shortly, as has been the case in Madras. Bombay ought not to be behindhand in this matter.

Even more than an Arts College, there is surely a call for a Medical College for Women. The thought of taking the medical course side by side with men is far more repugnant to certain classes in India than the thought of an arts course under the same circumstances. Delhi has its Medical College for Women, while another such college is being started by the missionary societies in the south at Vellore. We look to this city, *urbs prima* in India, to do the best for all its citizens, and, above all, to help true progress at any cost by holding out—

> "Helpful arms to all
> Who, bound in silken chains behind the wall
> Reared up by years of thoughtless injury
> And prejudice and cackling prudery,
> Would, listening to the imperious call
> Of heaven-sent inspirations, break their thrall,
> And, stretching upwards, strive to cast a free
> Outlook upon the universe of God."

Calcutta and the Y.W.C.A.

Mrs. E. C. Carter.

CALCUTTA, the second largest city of the British Empire, is difficult to describe because of its many-sided interests. It thrills with cosmopolitan life. The great nations of Europe are all represented. China has sent many sons, and one can go through street after street of shoe shops run by Chinese cobblers. Europe has brought what we pride ourselves are the comforts and customs of a modern city. And yet in the midst of this the Indians live their lives according to a civilization many centuries older than ours. Trams make it easier for them to get to the sacred river Hoogli, or to the Temple of Kalighat; but if the Englishman had not brought trams they would have gone just the same. The wonderful water system makes it easier for them to take their prescribed daily bath; but had that not been there they would have found a muddy puddle or a tank. The Indian is a very philosophical person. If the changes made by the foreigner do not upset his religious tenets he will accept them; and if they do interfere, it takes long to convince him. The Indian women are of course the great conservative power of the country. They have been so long closely protected that they fear change. If we wish to bring our type of civilization to the East, we must convince the women of its superiority and then educate them to meet the host of complications modern European life presents.

The European population of Calcutta, roughly speaking, lives in an open and comparatively thinly populated part of the city. The houses are large and airy, and they have gardens and tennis courts about them. There is accommodation for several Indian servants on each compound, but usually the servants prefer to live in their own house in the crowded Indian districts.

The great Anglo-Indian population lives in very congested apartment houses or tenements, and their lot is usually very difficult. They desire to live as the Europeans and they have not the means to do so. The result is an unfortunate searching for appearances. There are of course many exceptions, but the greater part of the Anglo-Indian population live in a most unsanitary way.

The Indians of wealth and education live in large and comfortable houses. Some have moved to the newer parts of the city where the Europeans have settled. Others still stay in the old family houses in the middle of the Indian city. Such a house is, as a rule, built round a courtyard and the rooms on each floor open on to a gallery round this central court. This makes a protected and open place for the women of the household, of whom there are always a considerable number, for all the sons of the house bring their wives home to live under the guidance of their mother.

The very poor Indians of Calcutta live in mud huts or *bhustees*. These would seem to us perhaps a poor method of housing, but they are far more sanitary than thicker walled wooden or concrete huts, because the sun bakes through the walls, quickly dries them and kills the germs of disease. But they are really a poor excuse for a home. Until, however, this class of Indian has a different attitude towards dirt, this type of house is perhaps the wisest.

In the north of the city where there is a great congestion of the Indian population, there are few open spaces or parks. The town planners apparently did not know the necessity for such breathing places. In the European section there is a large public park or maidan, where tennis courts, cricket fields, football fields, a golf link, a bowling green and a race-course are laid out. It is a beautiful bit of country and refreshes every one who comes to it, but one wishes it were more accessible to those who live in the very crowded districts. It is this system of overcrowding that causes so much of the bad health and lax morals of the community. There is not enough fresh air or room for exercise for the majority of Calcutta's population. The climate saps the vitality and the fund of reserve strength to withstand disease is small.

From this very brief description of the city one can realize that an organization which offers wholesome physical surroundings, and offers opportunities for meeting and enjoying one's friends, and which also offers the means of improving and educating oneself intellectually, and, above all, spiritually, plays an important part in the life of the community.

The Calcutta Young Women's Christian Association is situated at the junction of the Anglo-Indian and Indian part of the city and the European district. It is a large

airy building, near the shops, tram-lines, and the big central market, and contains on the first floor three offices, a drawing-room, an excellent gymnasium, a library, and a class-room; on the floor above, three committee rooms, three class-rooms, and a large auditorium; and the secretaries live on the top floor. But the most attractive part of the plant is the large garden, big enough for two tennis courts and a badminton court. It is well used in all its branches of activity, and the girls come and go all day long. Bible classes, gymnasium classes, first-aid classes, dressmaking, millinery, cooking, shorthand and typing, embroidery, painting, etc. The women and girls find opportunity to develop along many lines. But one of the great objects achieved is the pleasant social intercourse between the different races. The example of the secretaries breaks down foolish prejudices. An Anglo-Indian might think it *infra dig.* to lift a chair, but when she sees a European secretary willing to do it she soon joins in and helps.

The spiritual aim of the Association is promoted by Bible classes and meetings for prayer, lectures, and personal talks; the physical by gymnasium classes, organized tennis clubs, and sport contests; the social by clubs formed among girls and women of different interests, such as the Business Girls' Club, the Graduates' Union for college graduates, the Teachers' Guild for teachers, etc. The Association also seeks to use its building and personnel for the furthering of any movement which has the welfare of women at heart. Its auditorium, committee rooms, and garden are often lent or let to missionary societies and women's clubs for their meetings.

Of specially varied interest in Calcutta is the Student Department, which has branches in six High Schools, in the Campbell Hospital, and is in close touch with the Student Christian Movement of the Diocesan College.

The schools where we find Association branches are mostly missionary institutions, and the secretaries organize the classes with the girls to foster effort on the part of the girls themselves. In the Associations in the Medical College of Campbell Hospital, the Association Secretary is almost the only European friend of the girls who comes to them with words of cheer and good and helpful advice. The lot of these students is very lonely, and peculiarly

open to temptation, and any opportunity that may offer for the Association to bring friendship into the lives of the nurses or students in such medical colleges or hospitals should be grasped. Some day the Calcutta Association may be able to open hostels for girls of this type. They are desperately needed. While they are still studying they are housed in Government or hospital hostels; but the graduates need our help. A Christian hostel is also needed in the northern part of the city, in the vicinity of Bethune College, the big Government woman's college, for students who cannot find proper accommodation in the different colleges and schools of that district. Such a hostel would offer wonderful opportunities for constructive missionary effort, and would be bound to make a deep impression on the educated women of Calcutta.

The Student Department organizes the yearly singing contests between different schools and colleges of the city, European and Indian, and also organizes the inter-school sports. These last two activities have had important results in fostering public spirit, and in bringing Indian and Anglo-Indian girls into friendly contest and knowledge of each other. The Student Department is also active in the Girl Guide Movement, and the Association has an excellent company, under the captaincy of one of the student secretaries.

The City Department, not to omit that important side of the work entirely, is concerned more especially with the activities within the Association buildings, and chiefly among Anglo-Indian and European young women. The Vernacular Department brings us into touch with non-English-speaking Indians, both at the headquarters' building and in their homes.

In closing, I may add that the women and men of different communities in the city often come to the Association headquarters' building for courses of lectures on current events, the Bible, or literary subjects, for the Association stands in the community to lead in the paths of social, intellectual and spiritual advance. There is a very real need for it in Calcutta, and the test of its efficiency is its constant growth.

La Guerre et la Femme Musulmane d'Algérie.*

René Payot.

La guerre ébranle curieusement la société musulmane d'Algérie† dont des lois immuables et des mœurs arriérées faisaient un organisme amorphe et végétant. Elle y détermine une évolution qui est de nature à favoriser son relèvement. Ce qui semblait condamner cette société à une perpetuelle stagnation, c'était le sort misérable de la femme, auquel, par un scrupule compréhensible, la France n'avait pas voulu toucher. Riche ou pauvre, la femme passe du joug paternel sous la tutelle du mari: et elle s'était si bien adaptée à cette servitude réglée par des dogmes séculaires que sa mentalité paraissait incapable de s'assouplir à un régime plus indépendant. Lorsqu'elle divorçait, au lieu de jouir de la liberté péniblement conquise, et que seule la rupture du mariage pouvait lui donner, elle se hâtait la plupart du temps de rechercher un nouvel époux. La perspective d'être malheureuse une seconde fois lui était moins redoutable que la nécessité de vivre par ses propres moyens. Cela n'a rien de surprenant de la part d'une créature que le rôle d'esclave a rendue inhabile à se diriger et à se subvenir, et chez qui le sentiment de la personnalité et de la dignité humaine ne s'est jamais développé. Si elle appartient à un maître riche, son seul souci est de plaire au fils d'Allah dont il faut charmer les loisirs et entretenir le caprice sous peine d'être répudiée. Ses jours coulent dans une molle oisiveté, remplis seulement par les soins qu'elle prodigue à sa toilette et à son corps. Elle donne à l'étranger qui l'aperçoit le jour de la promenade l'impression d'une chose fragile, égarée dans l'agitation de la vie moderne. Avec sa démarche gauche, gênée par le pantalon bouffant, le mystère voilé de sa forme imprécise, elle semble être une pénitente d'un autre âge; et c'est le cimetière qui est en effet le cadre le mieux approprié à ce délicat fantôme d'une

* Reproduit du *Journal de Genève*.

† Ce que nous disons de l'Algérie s'applique également aux autres colonies françaises dont les indigènes sont musulmans. Les faits que nous signalons se retrouvent au Maroc et en Tunisie.

époque féerique. Sous les beaux cyprès de Tlemcen, sa blanche silhouette s'apparente si bien avec les pierres tombales qu'on confond aisément la créature vivant et la stèle funéraire.

Si la citadine d'un certain rang est un objet de luxe, la femme du peuple n'est qu'une bête de somme vouée aux plus pénibles travaux. Vêtue de sales guenilles, elle moud le grain, pétrit les galettes, file la laine, et rien ne donne mieux l'image de sa servitude laborieuse que le visage des Berbères de l'Aurès qu'on voit le soir revenir des fontaines le dos courbé sous une grosse guerba remplie d'eau, tandis que les hommes, accroupis sur le sol, fument, jouent aux dominos et boivent du café.

Ces femmes sont un pauvre bétail humain qui végète dans l'ignorance et s'épuise au travail. Et il était difficile, sans blesser la susceptibilité musulmane, d'améliorer leur condition. Les lois qui la déterminent, étant nées de la jalousie inquiète et de la paresse orientale du mari, paraissaient inébranlables. Et comme il était impossible d'entrer en contact avec ces recluses dont l'esprit se figeait dans l'isolement, on ne savait quand et comment on pourrait éveiller leur intelligence et faire naître en elles le sentiment de leur personnalité.

La guerre en a fourni l'occasion. Le bouleversement qu'elle a causé dans notre monde occidental s'est répercuté dans la société musulmane et y a produit les mêmes effets, dont le plus significatif est l'importance qu'a prise la femme de la classe laborieuse. Sous la pression des circonstances son rôle social s'est relevé, ce qui a entraîné l'amélioration de sa situation matérielle et morale.

En premier lieu la guerre, par ses conséquences multiples, a naturellement sollicité son esprit, dont les préoccupations se limitaient à sa maison ou à son douar. La femme indigène connaît le nom et l'existence des nations belligérantes et celui des combats auxquels participèrent les membres de sa famille ou de sa tribu. Elle cite des chiffres, et les événements qu'elle apprend par des récits oraux lui inspirent des commentaires infinis. Nous avons traversé l'Aurès un mois après le passage d'avions, et dans chaque village on s'entretenait encore de ce fait merveilleux. Sa curiosité s'est promptement éveillée ; elle se traduit par des mots d'une charmante ingénuité. C'est ainsi que l'épouse d'un mobilisé voulait à tout prix s'em-

barquer avec lui pour assister "à la foire de Lyon." Témoin encore ces femmes de Tlemcen qui se lamentaient de l'inconstance de leurs maris et qui demandaient à se rendre en France pour practiquer, elles aussi, "l'assistance morale auprès des blessés indigènes."

Le départ de nombreux soldats musulmans a donné à la femme le premier rang dans la famille. L'esclave est brusquement devenue maîtresse. Pour la première fois, elle dirige la maison. C'est elle qui s'occupe des intérêts du ménage, qui surveille la rentrée des récoltes et vend les produits du jardin et des champs. Cela l'oblige à connaître le cours de marchés et à se livrer à des tractations commerciales. Son imprévoyance naturelle se corrige par la nécessité qui lui incombe de pourvoir à la subsistance de sa famille.

Sa tâche lui est d'ailleurs facilitée par l'aide pécuniaire que lui prête le gouvernement. En outre, à côté de l'allocation dont nous reparlerons, beaucoup de femmes reçoivent de l'argent de leurs maris qui travaillent dans les usines métropolitaines. On sait que 80,000 indigènes se sont enrôlés comme ouvriers. Touchant des salaires disproportionnés à leurs besoins, ils expédient en Algérie des sommes considérables. La commune de Fort-National, qui compte 758 familles, a reçu, de ce fait, en 1914, 3,146,000 francs.

Ainsi qu'on peut le penser, la femme, qui se trouvait pour la première fois en possession de revenue énormes pour elle, n'en a pas toujours fait un emploi raisonnable. Les provisions accumulées au début de la guerre par nos ménagères suisses ne sont rien comparées à celles que firent les femmes arabes ; ce fut une débauche de sucre, de thé et de café. Et leur prévoyance s'agrémentant de coquetterie, jamais les colporteurs ne vendirent autant de babouches, de ceintures dorées, de glaces, d'étoffes brodées et surtout de foulards dont elles aiment les éclatantes couleurs. Comme il est de tradition en Algérie de baptiser les années mémorables—on y cite, par exemple, l'année de Bou-Amama et celle des sauterelles—il est probable que dans quelques décades on parlera encore au foyer arabe de l'année des foulards. . . .

L'émancipation momentanée de la tutelle maritale, jointe à l'abondance inusitée des ressources, c'est pour les pauvres femmes un bonheur inconnu, une sorte de vie

paradisiaque où, par surcroît, les entoure la sollicitude du gouvernement français. Aussi bien comprend-on le souhait d'une vieille Kabyle, dont le fils est au front et qui dans sa prière mêlait l'égoïsme féminin à l'amour maternel : " Mon Dieu, disait-elle, protège mon fils . . . et prolonge la guerre ! "

Obligée par les circonstances de prendre en main les intérêts du ménage, l'activité de la femme du soldat musulman s'est élargie et son rôle est devenu moins humble. La mise en jeu de sa responsabilité, un contact plus fréquent avec l'extérieur, peuvent lui faire prendre conscience de sa personnalité et amener ainsi le relèvement progressif de sa condition. Mais, à vrai dire, ce phénomène est moins général qu'on le souhaiterait ; il est limité par le fait que le départ du mari a souvent occasionné un regroupement familial. L'Arabe, méfiant par nature et tradition, n'a pas toujours permis à son épouse de rester seule pendant son absence, surtout si elle ne possède pas d'enfant mâle adulte, et tant pour obéir à la bienséance que pour calmer ses appréhensions maritales, il a fait venir ses parents chez lui. Cela a naturellement restreint l'indépendance de la femme, tout au moins dans le domaine matériel, car le gouvernement algérien l'a, par d'heureuses mesures, soustraite socialement à une tutelle arbitraire.

La plus significative de ces mesures a consisté dans l'attribution à la femme du soldat indigène de l'allocation et de la pension de retraite que touche l'épouse du mobilisé français. Ce fut un acte d'équitable générosité et d'habile politique. Il a créé une certaine aisance chez les musulmans d'Algérie—à qui jusqu'à aujourd'hui une vingtaine de millions ont été distribués—et il a mis la femme au bénéfice d'un régime nouveau. En tout ce qui concerne le régime des biens (successions, donations), elle est moins favorisée que l'homme et ses droits sont souvent primés par ceux des parents mâles de son mari Or, non seulement l'allocation lui est attribuée personnellement, mais lorsqu'elle la perçoit par un intermédiaire, l'administration s'inquiète toujours de savoir si elle en a l'entière jouissance. Cette sollicitude s'étend aussi à la mère indigène divorcée et non remariée qui reçoit du chef de son fils la moitié de l'allocation dont son époux touche l'autre moitié.

Ces avantages sociaux se traduisent encore plus nette-

ment dans le mode d'attribution des pensions militaires. D'après un statut religieux, la veuve ne pourrait recevoir que le huitième de la pension si elle est mère de famille et le quart dans le cas contraire. Supprimant cette inégalité de traitement, la législation française la liquide tout entière en son nom, lui accordant, ici encore, la primauté sur ses enfants et ses parents. La femme acquiert ainsi une aisance qu'elle a rarement connue. La somme qui lui est remise—413 fr. si son mari était soldat, 560 fr. s'il avait le grade de sous-officier — est très souvent supérieure aux ressources annuelles dont elle disposait avant la guerre.

Cette assimilation de l'épouse indigène à l'épouse française, le gouvernement l'a complétée en faisant de la première le représentant légal de la famille pour tout ce qui concerne l'activité militaire de son mari. C'est à elle —qui s'en étonne souvent—que sont faites les communications officielles, telles qu'annonce de blessure et de décès, attributions de décorations, etc.

En adoucissant de cette façon le sort de la musulmane, que le rite malékite, qui subsiste dans l'Afrique du Nord, avait rendu particulièrement dur, la France a voulu en quelque sorte lui faire prendre conscience de ses droits. Et les nombreux exemples où l'on voit la femme les revendiquer et les faire respecter montrent que les mesures gouvernementales ont atteint leur but. On m'a maintes fois cité le cas de femmes qui se sont enfuies de la maison pour venir solliciter la protection d'un administrateur, en se réclamant de leur titre d' "épouse de soldat," et il n'est pas rare d'entendre une belle-fille menacer ses parents tyranniques de l'intervention du "hakem."

Ces manifestations d'indépendance se multiplieront-elles ? . . .

Quoi qu'il en soit, la France retirera certainement le bénéfice de son activité généreuse. Ce n'est pas par des réformes législatives qu'elle civilisera et s'attachera les indigènes, ce n'est pas en leur donnant des droits politiques qu'elle en fera de bons citoyens, c'est en améliorant leurs conditions d'existence et en travaillant à leur former une mentalité appropriée. En profitant de la guerre pour adoucir le sort de la femme, sans froisser les sentiments des autochtones, la France a accompli une œuvre d'une grande portée. On nous a souvent affirmé que depuis qu'elle reçoit l'allocation la musulmane avait été un ex-

cellent agent recruteur. C'est, en tout cas, la première fois qu'elle entre en contact avec le roumi. Cloîtrée dans sa maison, elle ignorait son activité bienfaisante et ne voyait en lui que l'usurpateur maudit. Elle entretenait dans la famille la haine du conquérant : c'était la dépositaire d'un passé de rancunes tenaces et de souvenirs cruels. Son ignorance séculaire enrayait le lent essor de la société indigène et l'enchaînait elle-même à sa misérable condition. Il est certain que la guerre en la mettant en rapports avec l'étranger, ou plus exactement avec " l'extérieur," a entamé ses préjugés et ouvert son intelligence. Son initiation à la vie publique ne peut qu'accélérer son développement.

Et puis la guerre a cruellement éprouvé les femmes arabes et kabyles, les rapprochant, dans une douleur semblable, des femmes françaises. Les craintes et les espérances mutuellement partagées peuvent faire naître une meilleure compréhension réciproque. Le communauté des gloires et des souffrances efface les antagonismes de race et hâte le rapprochement des peuples. Sur les 90,000 soldats indigènes qui ont combattu pour la France beaucoup sont tombés. Chaque offensive multiplie les deuils dans toute l'Algérie. Il n'est pas une localité qui n'ait perdu quelques habitants. J'en ai eu la saisissante révélation dans un petit village du Sahara, enfoui dans les palmiers, et où rien ne me semblait devoir rappeler la guerre. Un soir immense et lumineux, tout baigné de douceur, le silence fut troublé par une grande lamentation, pareille au bruit d'une formidable scie, que suivit un récitatif précipité, ponctué par le rythme obsédant du bendir, le tambour arabe. Les gens du village venaient d'apprendre la mort d'un des leurs tué sur le front, et ils s'étaient assemblés pour pleurer le défunt. Cette cérémonie funéraire dura toute la nuit. Et je n'ai rien entendu de plus étrangement émouvant que cette désolation musulmane qui évoquait l'horreur de la guerre dans le calme infini du Sahara lointain.

Moral Problems in Japan.*

A. Caroline Macdonald.

ONE of the outstanding achievements of last year, so far as the woman problem is concerned, was the work done by the Metropolitan Police Bureau in abolishing a large number of unlicensed houses of prostitution in various parts of Tokyo. A campaign, which included the whole city, was carried on, and whatever may have been the ultimate result so far as the final disposition of the girls was concerned, the fact remains that the long-standing illegal business was taken hold of by the authorities and dealt with in such a manner that in the moral cesspool of Asakusa alone the number of women of immoral houses was reduced by about one-half. The newspapers reported when the house-cleaning was going on that the houses in Kameido and Shibuya were all wiped out.† May this campaign be a prelude to the prosecution of a comprehensive warfare against the far more nefarious legal traffic, and against what to a great many people who are in direct touch with the social problems of the nation is even a more sinister evil, namely, the traffic in geisha.

"In any talk about the woman's movement in Japan," said a Japanese man recently, "the subject of geisha must not be omitted. They are increasing in numbers all the time, and they are influencing society more than all the educated women put together. They are more of a menace than the prostitute, for they are more accessible to the rank and file than those who are segregated; the stigma of geisha entertainments is little thought of, and respectable people give countenance to the abomination by allowing themselves to be entertained by any of their ilk. Their influence is not confined to Japan alone. The geisha and her twin sister, the prostitute, form a black chain clear around the world, and Japan's reputation is

* From "The Woman Movement in Japan." Published in "The Christian Movement in the Japanese Empire: 1917." Tokyo.

† Since writing the above an article has appeared in a Japanese newspaper, saying that the owners of the unlicensed houses in Asakusa have formed an Association to oppose the efforts the police are making to stamp out unlicensed prostitution, and that they have raised 40,000 yen to begin their campaign. Two ex-members of Parliament, it was said in the newspaper, were giving their assistance to this organized effort to defeat the work of the Metropolitan Police Bureau.

besmirched wherever they go. They are in Singapore and in Hongkong and in the interior cities of China, some have found their way to the port cities of the United States, and have even penetrated into Europe. One wonders how they get their passports! It was stated in the Japanese papers last year, when a moral house-cleaning was going on in Singapore, which house-cleaning it would appear was sadly needed, that out of 1,000 Japanese women living in Singapore 800 were prostitutes. The statistics of about five years ago stated that at that time there were 23,362 Japanese women living abroad as prostitutes. Wherever these women go they prostitute the name of their nation, and until this stain on the name of Japan is officially and forcibly wiped out the world at large will not believe that high moral principles dominate the heart of Japan."

There is greatly needed in Japan a movement of some kind among respectable women to stand for the dignity and worth of their own sex, to refuse to be misrepresented in the eyes of the world, as they so often are, by the professional entertainer, and still more need for a similar movement among men, who will see to it that the women of their nation are not parodied by a section which brings nothing but ignominy and disgrace upon the name of this brave, struggling nation of the Far East.

An interesting discussion took place recently, and continued through several numbers of a certain woman's magazine, between Dr. Yamawaki, a member of the House of Peers, and Mrs. Hatoyama, a prominent woman in educational and public affairs, on the much-vexed question of choice in marriage. Dr. Yamawaki held to the opinion that a larger freedom of choice in marriage and in social intercourse among young people was necessary. Mrs. Hatoyama held, in her discussions, to the conservative and time-honoured customs. Whatever differences of opinion there may be at the present moment about the attitude to take towards the growing freedom of intercourse among young people, one thing is certain, that the future will see not less but more freedom in these relationships. Whether the results will be for a time morally disastrous or not constitutes an entirely different problem, and in no wise alters the fact that freedom in a larger way is coming, and coming to stay. Neither young men nor

young women will much longer tolerate the most important affairs in life being settled without any reference to themselves. However, some changes are coming naturally, as the following quotation from a recent article of Miss Tsuda's will show. "All our girls desire acquaintance with the men they are to marry, and they are encouraged to demand it, and to take the stand that between the engagement and marriage they should be allowed not only to correspond with their *fiancé* but also to see a good deal of him. This gives the chance also to break off the engagement if either finds the other undesirable. Social intercourse before an engagement is almost impossible under present conditions, and it does not seem wise to encourage it, except when it comes naturally through intercourse with the respective families or mutual friends, or perhaps through business relations or similarity of occupation. However, even although marriage must be made with the consent of, and primarily through the choice of, the parents, no girl now need marry without knowing the man well, and being sure both of himself and of herself before marriage. Even in conservative families there is now a good deal of natural intercourse between the engagement and marriage, and this is becoming more and more the custom. Correspondence between engaged people is coming to be quite a matter of course among progressive people, and is even being accepted in conservative families. The world of Japan is becoming more and more accustomed to the idea of real love marriages, and it is becoming year by year easier for young people to know one another in natural ways." . . .

A professor of Waseda University was recently asked what he considered to be the dominant note in the longings and aspirations of the young people of to-day. Without a moment's hesitation he replied, "Freedom." "Freedom is the word they use," he continued, "but, as a rule, they do not know the meaning of the word." In their failure to discriminate between freedom and licence many are shaking off all restraints, and the wildest notions are being scattered about. A few years ago a Blue Stocking Society was formed to herald the coming freedom of women, and in opposition to the particular views of this organization, but with others just as far removed from rational thinking, another, called the Real New Woman, was likewise

organized. Both movements died a natural death so far as organization is concerned; but many of the women are still writing arrant nonsense for the multifarious magazines that seem willing to publish any sort of trash.

One has heard the statement made recently by more than one sober educationalist that immorality is increasing among both men and women students. Whether this statement just as it stands can be actually proved or disproved by statistics is a question, but the fact remains that serious-minded people, who are closest in touch with these problems are greatly distressed at the present-day laxity that is found in the student body. Life is freer, the restraints of old-time custom have loosened, pernicious literature is being scattered broadcast, and there is no corresponding tightening up of the moral fibre to meet the exigencies of the situation. The education of the schools is not making for a keener moral sense. Girls are lectured to about being good wives and wise mothers until in sheer desperation they go off on the rebound into the wildest excesses; boys, who might do well to listen to a few lectures on the duty of being good husbands and fathers, are taught nothing which even remotely approaches the attitude men ought to take towards women, not even towards their mothers, sisters or wives. What can we expect of an educational system which emphasizes *ad nauseam* the social duties of one-half of society and forgets entirely that there are any corresponding duties whatever on the other side? It is not to be expected that the ordinary boy will grow up with any innate respect for women, the more so as he goes out later into a society which is honeycombed with a system which deliberately and with official sanction is polluting the fresh blood of the nation at its source. We speak often of the Christian work that is being done among students, and, indeed, much is being done in one way and another; but in comparison with the inroads of vice, the pollution of a vicious environment and its whole sinister effect on the foundations of the life of the nation, it must be confessed with shame that we are simply playing on the surface of things and are for the most part refusing to recognize what are the issues of life. What do most of us know about the real problems of the apparently innocent-looking young people with whom we come in contact in one way or

another every day, in Bible classes or at social gatherings? Who knows where half of them are living, how they are getting their livelihood, what books they are reading, where they go in their leisure hours, what they see at the moving picture shows? And as a matter of fact when we come down to rock bottom, who cares particularly? When we do talk to them, it is often in a language that they know no more than a fragment of at best, and through whose medium they cannot and will not even try to express their own thoughts and longings. When shall we begin to get down to really fundamental things? When shall we begin to understand that to save a man or woman or boy or girl we must save the whole environment which surrounds them before we can call a halt in our fight against the forces of evil? When shall we begin to fight directly and unitedly and consistently the systems which prevail in this land which to some people consist merely of cherry blossoms and ravishing scenery, systems which in their effect on the future will inevitably lower the whole moral tone and stamina of succeeding generations?

There are in Japan women's societies galore, and they multiply in numbers overnight. Everyone who is in need of some outlet for superfluous energy or bottled-up wrath forthwith starts a women's magazine. Some associations and magazines are doing excellent work along certain circumscribed lines, but, apart from the distinctly Christian ones, they do not for the most part stand for any particular vital principle, nor for the righting of any special wrong of society. There are patriotic societies which give practical help to the families of disabled soldiers and others who come within their sphere; there is the Red Cross Society, with its genuine practical helpfulness along its own particular lines; there are educational societies which, for the most part, are not run by educationalists at all. There is as yet in Japan, however, no concerted effort among women in general to tackle any specific and outstanding problem in a scientific and comprehensive way.

"There is no women's movement in Japan," said a Japanese woman recently—a woman who graduated a half-dozen years ago from a very well-known American women's college. She apparently meant just what we have said, that there is no planned and concerted movement for any reason whatsoever. There is no comprehen-

sive movement for the advancement of society, for child welfare, for the advancement of women's education, nor for any other definite and specifically large aim. It is true that here and there magnificent bits of work are being done in education, and in social and religious lines; but there is no movement, concerted and thought out, which, if it gained the momentum of numbers and spiritual force, would eradicate evil at its source, and substitute clean thinking and high living among any considerable portion of the community. In a word, the women of Japan have not yet got down to fundamentals. The whole betterment work is at best piece-work. Few of us are thinking comprehensively about the real problems of the nation, few of us are in close touch with the nation's heart throbs and the troubles that will not pass away by palliatives but only by death and destruction.

What after all is the woman's problem? It is at bottom a human problem, old as the world and as wide, recurring again and again wherever wrongs are done to men or women, and where men and women do not understand that they are meant to be children of God and brothers and sisters of one another. Is the work we are one and all doing comprehensive enough even in its thought for us to look the whole problem honestly in the face, and in our own special spheres to acknowledge that our vision had not been broad enough, that our meagre conception of God has hampered Him in His working, that our material equipment even is futile because of our lack of faith and vision, and then, if need be, to begin all over again in thought and conception wide and deep enough and high enough to give scope to the genius of the God we profess to serve?

When the day comes that we do these things we shall have a woman's movement, whether definitely organized or not will be of little consequence, which will be irresistible in its power to transform the life of this nation with the purity of Him Who promised that the pure should see God.

Etudes Sur la Vie de Saint Paul.

Suzanne de Dietrich.

INTRODUCTION.

QUELLES raisons avons-nous de choisir pour sujet de nos études la vie de Saint Paul?

Il en est une, d'abord, d'ordre historique: les lettres de Paul constituent le plus ancien document chrétien que nous possédions; un document de première main puisqu'elles émanent du grand apôtre et que leur authenticité (tout au moins celle de huit d'entre elles) n'est contestée par personne; un document de première valeur puisque c'est toute la vie des chrétiens du 1er siècle qui s'y révèle à nos yeux, vue à travers l'âme du plus grand d'entre eux.—Nous avons d'autre part dans les Actes des récits biographiques de la vie de Paul, de ses voyages, dûs à son compagnon de route, le médecin Luc, témoin oculaire d'une importante partie des faits qu'il raconte.—Ces deux sources nous permettent donc de reconstituer la vie de l'apôtre, du moins dans une notable partie de sa carrière, la plus mouvementée qui fut jamais; et cela en restant sur le terrain ferme de l'histoire.

La seconde raison qui nous inspire est beaucoup plus profonde; elle est d'ordre religieux: nous croyons qu'après l'étude de la vie et de la pensée du Maître lui-même, aucune étude ne saurait être plus féconde que celle de la vie et de la pensée de son grand disciple.

Mais tandis que les paroles de Jésus s'imposent en quelque sorte directement à notre conscience et à notre cœur sans qu'il soit besoin d'aucun commentaire, celles de Paul s'enveloppent d'un appareil dogmatique fait pour rebuter beaucoup d'esprits.

Pour faire sortir le métal pur de sa gangue théologique il faut lire les lettres de l'apôtre à la lumière de sa vie, savoir sous quelles influences s'est formée sa pensée et comment les combats quotidiens qu'il a dû soutenir contre les ennemis du dehors et du dedans ont martelé cette pensée jusqu'à faire de l'ex-disciple de Gamaliel le plus puissant des penseurs chrétiens.

Il faut beaucoup étudier Paul pour réellement l'aimer; mais une fois qu'on l'aime il n'est pas de plus merveilleux entraîneur d'énergie que ce pionnier de la première heure qui visa à rien moins qu'à conquérir l'Empire Romain à Jésus-Christ,—et le fit.

Il y a là une épopée missionnaire unique dans l'histoire du monde par son envergure et plus encore par les conséquences qu'elle a eues pour l'avenir du christianisme; il y a là un miracle de la foi si simple et si grand qu'il captive l'enfant ou l'ignorant auquel on fait revivre étape par étape les multiples péripéties des voyages de Paul, et tel qu'il nous fait faire à tous un retour humiliant sur nous-mêmes.

En face d'une telle vie, en présence d'une telle âme, nous nous sentons écrasés et nous sommes amenés à nous demander quel est le

secret de sa force; Paul nous le dit lui-même: toute sa puissance réside dans le fait qu'il s'est laissé „saisir par Jésus-Christ" jusqu'à la moëlle. Là est le mystère, là est la clé de son apostolat.

On a versé des flots d'encre pour démontrer que l'enseignement de Paul diffère sur beaucoup de points de celui de Jésus. Nous croyons pouvoir répondre, en nous plaçant non pas sur le terrain de la spéculation théorique mais sur le terrain pratique de la vie, que quiconque prend Jésus pour Maître en arrive logiquement à penser de lui ce que Paul en pensait; que la foi, la pensée paulinienne nous devient accessible et familière dans la mesure où notre propre vie religieuse s'approfondit,—dans la mesure où nous faisons l'expérience personnelle du Christ Vivant. Nous pensons que le christianisme de notre temps, souvent si vague dans ses affirmations, si timide dans ses efforts de conquête, redeviendra fort dans la mesure où il redeviendra paulinien, c'est-à-dire, simplement, dans la mesure où le Christ occupera dans notre vie la place centrale qu'il occupait dans la vie de son apôtre. Si jamais époque eut besoin de se mettre à l'école de Paul, c'est la nôtre.

Il nous faut étudier Paul: l'homme, le missionnaire, l'apôtre. Pour cela, *partir de l'homme*: Saul de Tarse, avec son tempérament entier et violent, ses étroitesses de rabbin, son fanatisme de Pharisien, sa grande soif d'absolu, *Saul de Tarse est la matière dont Dieu a fait Saint Paul.*—Puis, *essayer de comprendre la grande crise de sa vie*: le Paul que nous révèle l'épître aux Galates ou celle aux Romains ne se comprend qu'à la lumière du miracle spirituel accompli sur le chemin de Damas, et l'on n'en soulignera jamais assez la portée.—Voir ensuite, ce que Jésus-Christ peut faire d'une âme qui s'est entièrement donnée à lui; ce qu'il peut faire par elle, pour le salut du monde. Méditer enfin ces expériences de l'apôtre jusqu'à ce que nous lui ayons arraché le secret de sa foi, jusqu'à ce que nous ayons fait nôtres ses invincibles espérances, nôtre sa joie dans la souffrance, nôtres ses victoires sur le monde et sur lui-même; jusqu'à ce que nous ayons appris par quels moyens, par quelles méthodes, par quelles inlassables prières et surtout *par quel amour* l'on conquiert des âmes au Christ.

Quand nous serons entrés ainsi dans l'intimité du grand lutteur il nous sera facile de le rendre vivant pour d'autres et de le leur faire aimer. Pour faire aimer Paul dans nos Unions il faut d'abord l'aimer passionnément nous-mêmes; la conviction seule rend éloquent. Les plans d'études les plus complets (et ceux que nous vous offrons aujourd'hui n'ont certes pas la prétention de l'être) ne sauraient remplacer en aucune mesure la méditation personnelle; notre seule ambition est de la stimuler; de mettre entre les mains des présidentes d'Unions un instrument de travail, très rudimentaire, très imparfait, nous le savons, mais qui leur facilite quelque peu la tâche. Les unes nous ont demandé d'appuyer sur le côté historique, insistant sur tout ce que les études bibliques auraient à gagner en intérêt à se baser sur une documentation historique plus riche et plus solide. D'autres nous ont demandé des suggestions, des applications pratiques qui ramènent l'attention sur le terrain de la vie quotidienne.

Il appartient à chaque présidente, nous semble-t-il, de faire ces applications suivant le milieu auquel elle s'adresse. Le plan d'étude ne peut lui fournir que le cadre, le canevas qu'elle tissera de ses propres expériences, lui apporter des précisions historiques qui la dispensent de recherches trop longues auxquelles elle n'aurait le plus souvent pas le temps de se livrer.

Nous avons essayé toutefois, dans les „ questions suggérées," de nous placer à des points de vue divers, de poser des questions plus ou moin faciles, pensant que chaque présidente y puiserait librement ce qui lui semblerait bon, laissant de côté ce que lui semblerait accessoire ou peu susceptible d'être compris. D'où le nombre de questions: il serait impossible de répondre à toutes dans une seule étude à moins de le faire très superficiellement.

L'expérience montrera ce que vaut cette tentative et quelles modifications il convient d'y apporter. Les plans qui suivent sont un premier essai et celles qui les ont rédigés seront reconnaissantes de toutes les critiques qui leur seront adressées.

Nous donnons ci-après la bibliographie des livres français et de quelques livres anglais parus sur le sujet. Beaucoup de ces volumes sont trop coûteux et, souvent, trop arides pour que leur usage soit à recommander. C'est pourquoi nous voudrions rappeler spécialement à l'attention la brochure de M. le Professeur E. de Faye sur Saint Paul, écrite précisèment en vue des Unions, et que toute présidente d'Union devrait posséder.

Les livres de Schneller, „ L'apôtre Paul et le monde ancien " et „ Courses d'apôtres," semblent particulièrement à recommander pour des milieux populaires.

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Schneller—„ Courses d'apôtres."
A. Sabatier—„ L'Apôtre Paul, esquisse d'une histoire de sa pensée" (7f. 50—4e. édit. Fischbacher. 1912).
de Pressensé—„ Le Siècle Apostolique."
E. de Faye—„ Etude sur les origines des églises de l'âge apostolique."
M. Goguel—„ L'Apôtre Paul et Jésus-Christ."
J. Breitenstein—„ Jésus et Paul " (brochure).

En anglais nous devons nous borner à signaler, outre l'important ouvrage de Ramsay, quelques ouvrages récemment parus:
W. M. Ramsay—„ St. Paul the traveller and the Roman Citizen" (10/6).
Basil Matthews—„ Paul the Dauntless, the course of a great adventure " (raconté sous forme populaire, ouvrage illustré, 10/6).
Deissmann—„ Paul " (traduit de l'allemand, 7/6).
Stalker—„ The Life of St. Paul " (1/6).
J. O. Bevan—„ St. Paul in the light of to-day."
C. Johnston—„St. Paul and his mission to the Roman Empire" (6d.).

PLANS D'ETUDES SUR LA VIE DE SAINT PAUL.

1ERE ETUDE.

Saul de Tarse et son Temps.

Plan.—Enfance et Jeunesse:
le milieu où Saul a grandi: la ville de Tarse; son éducation juive;
Saul à l'école des rabbins.
Saul, persécuteur des chrétiens:
ce qu'était la communauté chrétienne primitive; le conflit entre la judaïsme et le christianisme naissant.

Références.—Actes, Chap. I à VIII, 3; IX, 1-2; XXII, 3-5; XXVI, 4-11; Gal. I. 13-14; Phil. III, 4-6.

A consulter:
de Pressensé—„ Le Siècle apostolique."
Dobschutz—„ L'Age apostolique."
Sabatier—„ L'Apôtre Paul" (chap. sur les Origines de sa pensée).

Questions suggérées.

1. *Tarse.*—Qu'est-ce qui faisait de Tarse une ville particulièrement florissante? Quelles conséquence entraînaient pour les mœurs cette richesse commerciale et cette situation privilégiée? Quels sont les spectacles, les institutions, les cultes païens qui ont dû frapper les regards et l'imagination de Saul enfant? Citer des passages de ses épitres où il emploie des images tirées des institutions romaines, des jeux athlétiques, etc.? Saul, „ citoyen romain."

2. *Le milieu juif.*—Quelle était la situation faite aux Juifs dans l'Empire romain? Quelles étaient les traditions et les mœurs qui les séparaient du reste du monde? Montrer qu'au point de vue social le Juif était considéré avec un certain mépris par l'aristocratie romain et que néanmoins il imposait le respect et parfois gagnait des adhérents par la pureté de son idéal moral et religieux. Quel sentiment engendrait chez le Juif strict (Pharisien) cette conscience de sa supériorité morale? Quels sentiments a-t-on dû inculquer à Saul dès l'enfance à l'égard du paganisme qui l'environnait?

3. *Saul, le Pharisien, à l'école de Gamaliel.*—En quoi consistait essentiellement la religion pour un pharisien pieux?

Qui était Gamaliel?—remarquer combien son esprit large et tolérant est en contraste avec le caractère violent et entier de son disciple. En quoi Saul at-il subi profondément l'influence de la culture rabbinique? montrer qu'il l'a subie intellectuellement (modes d'argumentation, interprétation allégorique de l'A.T., etc.) et moralement (en ayant une seule passion: la Loi).

4. *L'Eglise de Jérusalem et le meurtre d'Etienne.*—Quel tableau les Actes nous font-ils de la communauté chrétienne primitive? Pourquoi la rupture entre la Synigogue et le parti des apôtres était-elle inévitable? Remarquer comment le conflit va s'accentuant du discours de Pierre à celui d'Etienne; montrer que celui-ci,

par le courage et la clairvoyance avec lesquels il souligne les causes profondes de la haine irréductible des Juifs, est le véritable précurseur de Saint Paul. Pourquoi Saul de Tarse devait-il haïr Etienne?

II^ème ETUDE.

Conversion et Vocation Missionnaire.

Plan.—Saul sur le chemin de Damas:
ce qui l'empêchait de venir à Jésus-Christ;
ce qui devait l'attirer vers Jésus-Christ.
La conversion de Saul de Tarse:
a) un orgueil brisé;
b) le pardon de Dieu.
Vocation missionnaire: pourquoi elle était impliquée dans la conversion même.

Références.—Actes, IX, 1-22, XXII, 1-21, XXVI, 9-23; Gal. I, 11-17; I Cor. I, 22-24; XV, 8-10; Phil. III, 5-11; Rom. I, 1-5, VIII, 5-12.
A consulter de Faye, de Pressensé, Sabatier, etc.

Questions suggérées.

1. „*Saul, pourquoi-me persécutes-tu?*"—Pourquoi Saul avait-il la cause de Jésus en haine? (Se rappeler que Saul, comme tous les Pharisiens de son temps, nourrissait d'ardentes espérances messianiques et montrer qu'il ne pouvait pardonner à un misérable Galiléen mort d'une mort maudite par la loi juive de s'être fait passer pour le Messie.)—Voyez-vous dans la passion même avec laquelle Saul combat les disciples de Jésus certains traits qui le prédestinaient à devenir un jour son apôtre? Quelle impression avait dû produire sur lui le meurtre d'Etienne?
[L'opposition n'est-elle pas plus compréhensible que l'indifférence en face de la personne de Jésus Christ?]

2. „*Il te serait dur de regimber contre les aiguillons.*"—De quels aiguillons est-il question ici? Par quelle crise a-t-il fallu que Saul de Tarse passât pour devenir St. Paul? Comment son orgueil d'homme et de Pharisien a-t-il été vaincu? Quelle part joue la volonté de Saul dans sa conversion? Remarquer que la seule phrase qu'il prononce est un acte d'abdication totale et un vœu d'obéissance: „Seigneur, que veux-tu que je fasse?"

3. „*Il plut à Celui qui m'a choisi . . . de révéler en moi son Fils.*"—Etudier comment Paul a jugé lui-même sa conversion: comme quelque chose de reçu et non d'acquis, comme une souveraine grâce de Dieu, comme un pardon, comme une prise de possession de l'âme par Jésus-Christ. (Faut-il voir dans ses paroles l'idée de la prédestination? n'y faut-il pas lire plutôt l'expérience profonde que Dieu „nous a aimés le premier," bien longtemps avant que nous l'ayons cherché et qu'il dirige nos destinées, chacun ayant ici-bas sa mission spéciale . . . ?)—Remarquer que c'est précisément ce qui scandalisait le Pharisien: la crucifixion et la résurrection de Jésus, qui constituera désormais le centre de la prédication de Paul; pourquoi cela?

4. „ . . . *afin que je l'annonçasse aux païens.*"—Remarquer quelle transformation complète a dû s'opérer dans le cœur de ce pharisien fanatique pour qu'il se sente appelé à prêcher l'Evangile aux païens. Pourquoi la vocation missionaire de Paul est-elle impliquée dans sa conversion si bien que l'une est inséparable de l'autre dans sa pensée?—Remarquer combien est dominante chez Paul l'idée que s'il a été choisi, c'est pour servir et que qui dit privilège dit responsabilité.—. . . „aussitôt je partis": remarquer que Paul obéit immédiatement, sans discussion, à l'ordre reçu.

5. Nous ne sommes pas tous appelés à partir en mission, mais à quoi tout chrétien est-il appelé?

IIIème Etude.

Première Période d'Activité Missionnaire.

Plan.—Introduction: ce que nous savons des 14 premières années du ministère de Paul d'après les données des Galates et des Actes.

1.—L'Eglise d'Antioche: une Eglise vivante et missionnaire.

2.—A la conquête de l'Empire Romain: la tâche que Paul et Barnabas avaient devan eux.

3.—Premières étapes: en Chypre, à Perges, à Antioche de Pisidie; l'opposition des Juifs.

4.—En plein paganisme: Paul annonce l'Evangile aux Lycaoniens.

Références.—Actes, ch. XIII et XIV.; Gal. I, 19, II, 1—A consulter: Schneller, Dobschutz, de Faye (Etudes sur les origines de l'Age apostolique), Ramsay, etc.

Questions suggérées.

Introduction.—Les données, sont rares et incomplètes sur les 14 premières années du ministère de Paul. 1°) Nous ne savons si son séjour en Arabie a été une retraite ou une mission (peut-être les deux); 2°) d'a près les Galates il n'est monté à Jérusalem que 3 ans après sa conversion (Gal. I, 11-cf. Actes IX, 26); il n'y est retourné que 14 ans après (Gal. II, 1-cf. Actes XV): 3°) d'après les Galates il semble que son 1er voyage missionnaire ait eu lieu après, d'après les Actes avant, la conférence de Jérusalem; 4°) nous ne savons rien de ses 11 ans (ou 14 ans) de ministère en Syrie et en Cilicie (son pays natal). Remarquer que Paul a travaillé 14 ans avant de partir pour ses missions lointaines et qu'il est parti ayant derrière lui une Eglise forte sur laquelle s'appuyer, et comme envoyé de cette Eglise.

1. *L'Eglise d'Antioche.*—Montrer l'importance de la ville d'Antioche (alors la 3e ville du monde après Rome et Alexandrie). Par qui a été fondée l'Eglise d'Antioche? remarquer que c'est la 1ère Eglise pagano-chrétienne; c'est là que les disciples de Jésus ont reçu le nom de chrétiens pour la 1ère fois. Qu'est-ce qui vous frappe dans l'attitude des conducteurs de cette Eglise (Actes XIII, 1-3)? quel est le secret de leur force?—Remarquer que ce sont ses hommes d'élite que l'Eglise donne à l'œuvre missionnaire.

A quoi reconnaît-on que cette Eglise est vivante?

2. *A la conquête de l'Empire Romain.*—Montrer en quoi l'unité (politique, administrative, de langue, etc.) de l'Empire devait faciliter la propagation de l'Evangile dans tout le bassin méditerranéen. Montrer que le christianisme apparaît à une époque d'inquiétude religieuse, de décadence morale (Rome corrompue par les mœurs orientales), où le monde ancien craque dans tous ses fondements, quoique apparemment puissant.

Montrer d'autre part quels obstacles Paul devait s'attendre à rencontrer: montrer ce qu'avait de hardi, de fou aux seuls regards humains, l'entreprise de ces deux humbles pionniers qui se mettaient en route sans argent, sans moyens extérieurs, sans l'appui d'aucune autorité, pour conquérir le monde gréco-romain à Jésus-Christ. Remarquer que leur but semble avoir été tout d'abord d'évangéliser les colonies juives dispersées sur le littoral méditerranéen et qu'ils ne se doutaient guère en partant de l'immense portée du geste qu'ils accomplissaient; qu'ils se sont laissés conduire pas à pas par Dieu . . . qui Lui savait où Il les menait.

3. *Premières étapes.*—Suivre sur la carte l'itinéraire suivi par Paul. Comment s'y prend-il pour annoncer l'Evangile chaque fois qu'il arrive dans un endroit nouveau? Remarquer qu'il commence toujours par évangéliser ses coreligionnaires; que ce n'est pas Paul qui abandonne la Synagogue mais la Synagogue qui chasse Paul. Dégager les idées essentielles de son discours d'Antioche de Pisidie. A quelles causes l'auteur des Actes attribue-t-il la haine des Juifs?

4. *En plein paganisme.*—Que savons-nous des populations auxquelles Paul s'adresse? (pays retiré; race superstitieuse, ignorante, primitive, restée à l'écart de la civilisation). Quel accueil les Lycaoniens font-ils à Paul? A quelles difficultés nouvelles se heurte-t-il? Quelles sont les souffrances physiques et morales que Paul a dû endurer pendant cette 1ère „tournée d'évangélisation"? Pourquoi rentre-t-il néanmoins à Antioche le cœur joyeux?

IVème Etude.

La Conférence de Jérusalem et le Conflit d'Antioche.

Plan.—Introduction: ce que nous pouvons savoir de la conférence de Jérusalem d'après l'étude comparée des Galates (chap. II) et des Actes.

1.—Les causes du conflit: motifs de la campagne des Judéo-chrétiens contre Paul.

2.—La conférence de Jérusalem et la lettre aux Eglises. Attitude de Pierre et de Jacques.

3.—L'attitude de Paul avant et pendant la conférence (Gal. II); pourquoi il ne pouvait céder; son apostolat en jeu.

4.—Le conflit d'Antioche.

Références.—Actes XV, Gal. II. A consulter: de Faye, Sabatier, de Pressensé.

Questions suggérées.

Introduction.—Remarquer que nous avons deux récits en présence, écrits à des points de vue très différents: Paul est juge et partie dans le conflit et la question soulevée est primordiale à ses yeux; il en est autrement de l'auteur des Actes qui juge les événe-

ments de loin et du dehors. Paul affirme avoir eu complètement gain de cause (Gal. II, 5-10), tandis que d'après les Actes la conférence aurait abouti à un compromis. La suite desévénements prouve que Paul a quitté Jérusalem croyant la question définitivement réglée alors que le parti adverse a continué à fomenter des intrigues contre lui.

1.—*Les causes du conflit.*—Qu'est-ce qui scandalisait les Judéo-chrétiens dans la largeur des chrétiens d'Antioche? qu'était-ce au juste qu'un Judéo-chrétien? Remarquer que le fait d'être chrétien n'avait jusque-la dispensé aucun Juif de se soumettre aux rites mosaïques, était-il juste de rendre le chemin plus facile aux païens qu'aux Juifs? Jésus lui-même n'avait-il pas dit qu'il était venu non pas abolir la Loi mais l'accomplir? . . . Le point de vue traditionnaliste n'avait-il pas des arguments solides en sa faveur? Quels motifs moins avouables et plus personnels semblent s'être mêlés aux attaques dirigées contre Paul?

2.—*L'attitude des apôtres.*—Remarquer l'esprit d'égalité et de liberté dans lequel les apôtres et les anciens abordent ensemble le problème. Remarquer l'attitude de Pierre: il ne parle pas d'autorité, il ne „pontifie" pas, mais apporte simplement son expérience personnelle et demande à ses collégues de n'être pas plus étroits que Dieu. . . .—[Ne sommes-nous pas parfois sujets, nous aussi, à de telles étroitesses quand il s'agit de juger ceux du dehors? ne sommes nous pas tentés d'exiger d'eux des choses que nous n'aurions pas la force de faire si nous étions à leur place?]

Comparer l'attitude de Jacques à celle de Pierre; d'où Jacques tire-t-il ses arguments? Son intervention n'aboutit-elle pas à un compromis? remarquer qu'elle est dictée par un désir de conciliation et de paix, que Jacques en tant que représentant de l'opinion traditionnelle fait déjà de très grandes concessions. Ne pourrait-on pas lui applique néanmoins la parole de Jésus, Matt. IX, 16-17?

3.—*L'attitude de Paul.*—Remarquer que c'est dans un esprit de prière („sur une révélation") et non de polémique que Paul monte à Jérusalem. D'où lui vient sa grande fermeté? Par quels arguments justifie-t-il sa conduite et défend-il son apostolat? Remarquer que pour lui ce n'est pas le problème de la circoncision ou de la non-circoncision qui se pose, mais celui de la liberté chrétienne. Avait-il raison de craindre que des observances rituelles fissent passer la personne et l'œuvre de Jésus-Christ à la seconde place? Pour quoi Paul devait-il être sur ce point plus clairvoyant qu'un autre?

4.—*Le conflit d'Antioche.*—Qu'est-ce que Paul blâme dans l'attitude de Pierre? Quel étonnement et quel désarroi une telle attitude risquait-elle d'éveiller dans la conscience des païens convertis? Quels traits du caractère de Paul sa protestation met-elle en relief?

Ne nous laissons-nous pas souvent entraîner à des compromis, crainte d'encourir le blâme ou le déuplaisir des autres? N'est-il pas difficile parfois de discerner si notre devoir est de céder ou de résister, de faire des concessions ou de ne pas en faire? Comment y arriverons-nous? (*A suivre.*)

Reviews of Books.

Christian Experience and Psychological Processes, with Special Reference to the Phenomenon of Auto-Suggestion. By RUTH ROUSE and H. CRICHTON MILLER, M.D. London, Student Christian Movement, 32, Russell Square, W.C. 1. 1917. 2s. 6d. net.

This interesting and suggestive book is an attempt to meet and repel the charge that is sometimes made against religion and especially against Christianity that "Christian experience is the product of auto-suggestion or self-hypnotism of the individual." In other words, "the fundamental point at issue is whether or no the creative activity of God is required to account for the religious experience of man." The authors examine in detail from the point of view of psychology certain phases and aspects of religious experience, and they come to the conclusion that there is an "unexplained residue of tremendous extent and import" for which psychology cannot account.

Possibly the truth lies somewhere between the two views. While it is not true to say that religious experiences are due entirely to a subconscious action of the mind, it is equally fallacious to suppose that religion is something completely external to the individual. Religious experience in common with every other experience is incapable of being performed vicariously by another. Christ is not a being extraneous to man, but He is an intimate and essential part of every human soul. What, therefore, Saint Paul calls the "Christ that dwelleth in me," is the source of all religious experiences; but in so far as Christ is indissolubly connected with the individual in an organic spiritual connection such experiences may be said to be auto-suggested. They arise, in fact, from the Higher Self which, ultimately, is God.

This book is an encouraging sign. The application of psychology and the scientific spirit to the elucidation of religious problems might well be considerably extended; and were the scientific method more generally employed, we might very likely hear less of the cry that the Churches are losing their hold on the people.—*T.J.L.S.B.*

The Challenge of the Present Crisis. By H. E. FOSDICK. Published by Student Christian Movement, 32, Russell Square, London, W.C. 1. 1917. 1s. 6d. net.

One cannot but hope that every reader of this "Quarterly" will procure and carefully study this new book from the pen of Mr. H. E. Fosdick, who in his earlier works has enriched so many of us, especially by his "Meaning of Prayer." He has a stimulating message for those who, like himself, are "struggling to see their way and keep their soul alive in this terrific generation." He faces that plain, inevitable question by which so many are haunted in all countries at the present time, "Is Christianity a failure?" and with brave logic born not of cheap optimism but deep-rooted faith, he claims that "in the reconstructive age that shall succeed the war, mankind must keep and confidently rely upon those ideal agencies which, with too facile tongues, some folk call failures. Education, fraternalised commerce, social idealism, international law and Christianity, they are humanity's great hope. This war is a challenge to a better understanding and a finer use of them."

We are not to regret that the points of contact between nations and races have been so indefinitely multiplied. They may seem to have opened up "the most abyssmal possibilities of friction, collision and terrific war," and yet on the other hand they present "the finest opportunity for racial

solidarity and international brotherhood that mankind has ever known. . . . The whole course of mankind's increasing inter-dependence indicates that in this war we are paying the heavy price for the upward climb towards solidarity. We are fighting the war on the way up, not on the way down." We know that because never so loudly and universally as in this war has it been declared that Christianity has failed because it has not stopped war. "It is confessed, then, that Christianity does have something to do with social questions, that it will be judged, and judged rightly, not alone by what it does for individuals, but by what it makes of the world in which individuals must live."

Mr. Fosdick is no pacifist. "No urgent appeals to the nations one by one to lay aside their armaments will meet with favourable response. No negative proposal of any kind can solve the problem of our divided world. The only solution of international discord is internationalism. . . . Patriotism needs to be mastered by a greater unity before it ever can be really great itself." And "to work this inward transfiguration of man's thinking is the task of religion."

The challenge of the present crisis is therefore above all a challenge to the Church and the individual within the Church. "Are not His disciples challenged to labour unceasingly for such a generous freedom of opinion on details, such a dominant emphasis on the central message of the Gospel, and such a fraternal federation of the Churches for united work, as will make the need of the world the opportunity of Christ to come to His own?" May this little book be used to rouse many to answer to that call in renewed devotion.

E. I. M. B.

The Christian Movement in the Japanese Empire: 1917. Edited by E. T. INGLEHART. Published for the Conference of Federated Missions, Japan. Price 5s.

While serving as a chronicle of the work carried on by the numerous Christian agencies in Japan, this year-book again contributes several chapters to the study of Social Problems, which are of quite peculiar interest and value.

Progress in "*The Woman Movement in Japan*" is described by Miss A. Caroline Macdonald, formerly National Secretary of the Y.W.C.A. in Japan and now herself engaged in social service on more general lines among Japanese women.

An account of "*Industrial Conditions in Japan,*" by Mr. J. Merle Davis, traces the growth of industrialism in the country and emphasises the most serious aspects of the present situation. "What has taken the great Western powers from 75 to 100 years to bring about, Japan has accomplished within the memory of her young men" (p. 279). "For her the question of her industrial expansion is not an academic but a life and death question. To-day it is not upon the shoulders of her political leaders, her scholars or her business men that the brunt of the nation's struggle is being borne, but upon the shoulders of her factory workers" (p. 281). Mr. Merle Davis therefore pleads for "a systematic education of a Japanese lay constituency for the support of all forms of social welfare work. . . . Quite apart from the value of the individuals saved is the need of the Church during its primitive period to occupy this field in force, for only thus can it give its largest service to the nation" (p. 292).

"*The Social Evil in Japan,*" by W. H. Erskine, and "*The Labour Movement in Japan,*" by John M. Fisher, lead us deeper into the problems involved in such social welfare work, and the latter contains material not to be found anywhere else in English, as far as we know.

The history of the Labour movement in Japan is divided into three periods :—(1) The diffusion of liberal ideas regarding the value of man and the relations between classes, from 1879 to 1888; (2) The organisation of labour unions after the pattern of America and England, from 1888 to 1904; (3) The development of a more indigenous labour movement, from 1904 to the present day. Of deep interest is the account of the Yuai Kwai (Labourers' Friendly Society), an entirely self-supporting society organised by Mr. Bunji Suzuki, a Christian graduate in law of Tokyo Imperial University. But the whole essay deserves careful study and more especially by women readers, who cannot but be concerned with the fact that over 60 per cent. of the factory labourers of Japan are women.

The chapter on "*Social Service*" is the summary of the report of the Social Welfare Committee to the Federated Mission in January, 1917, and includes a most interesting list of noteworthy gifts made during the previous year by Japanese benefactors. Besides public relief funds, there were three individual gifts of a million yen each for educational institutions and a number of smaller ones down to 10,000 yen for different objects.

E. I. M. B.

The Law and the Poor. By His Honour Judge Edward Abbott Parry. London, Smith, Elder & Co. 7s. 6d. net.

This book originated in a series of essays published in *The Sunday Chronicle*, and will interest many workers among girls. It is a statement of some of the inequalities of the law as regards its incidence on the poorer classes, and there are chapters on such topics as Divorce, Bankruptcy, the Police Court, Landlord and Tenant, etc. While many of Judge Parry's conclusions have much to recommend them, the methods by which he arrives at them are not always so sound. There is too great a tendency towards mere vulgar abuse of opponents and not enough of the spirit of the unprejudiced observer who wishes to examine both sides and arrive at an impartial conclusion.

Judge Parry's Magna Charta for the poor (as he himself calls it) appears to consist of two clauses : he would abolish imprisonment for debt and he would give the County Courts jurisdiction in divorce. While it is true that the latter "would at once place rich and poor on an equality that is not yet even aimed at," this is not the only argument to be considered. A very great deal can be said, of course, in favour of extending the facilities for divorce, whether by broadening the fundamental grounds on which it is granted, or by lessening the difficulties and expenses of the action, but Judge Parry makes no real effort to discuss the subject fairly and his criticisms of the Minority Report of the Divorce Commission are extremely superficial.

The book as a whole, however, is worth reading, if only because it suggests problems which call for more careful examination.—*T.J.L.S.B.*

Poverty and Its Vicious Circles. By Jamieson B. Hurry, M.A., M.D. London, J. & A. Churchill. 1917. 5s. net.

This book consists of a large number of instances, arranged systematically, of the truth that poverty creates poverty, that is to say that poverty moves in what is known as a "vicious circle." Thus poverty leads to inadequate clothing, which causes loss of respectability, and consequent lessened prospect of work which again leads on to poverty. We have another example in the vicious circle, Poverty—Purchase of Small Quantities—Increased Cost of Necessaries—Poverty, and so on. There is a chapter on "Artificial Circles" which discusses the aggravation of poverty by indiscriminate charity, and another on "The Breaking of the Circle," in which the methods of combating the evil are investigated. The treatment

of the subject, however, partakes too much of a mere statement of the obvious causes of poverty. There is very little attempt to deal fundamentally with the problem, and its wider issues are virtually ignored.

Social workers of the rank and file may find the book useful as a statement of the more obvious difficulties with which they have to deal, and several useful "tips" for economising are added. It is to be feared, however, that the hope of the author that the volume "may prove a helpful contribution to the philosophy and treatment of poverty" is too optimistic. Philosophy is much too large a word to apply to Dr. Hurry's book, and it is to be regretted that what might have been a stimulating and suggestive study is so haphazard and superficial. As a summary, however, of the subject it is not without its value, and its profuse quotations—from King Solomon to Dr. Saleeby—and the tables of statistical information, will be useful for reference.—*T.J.L.S.B.*

The Cross of Job. By Professor H. WHEELER ROBINSON. Published by Student Christian Movement, 32, Russell Square, London, W.C. 1. 1916. Price 1s. 6d. net.

Baffled to Fight Better. By OSWALD CHAMBERS. Published by Nile Mission Press, 37, Sharia el Manakh, Cairo. 1917.

These two books on the book of Job should be used together, and entirely different as they are in style and method of approach, they will promote together many helpful meditations on the problem of suffering in the light of the Cross of Christ. The one consists of lectures to non-theological students of the Bible given at several centres in Great Britain; the other is comprised of talks given nightly to the men at the Imperial School of Instruction, Zeitoun, Egypt. For both writers, however, "the book of Job is a first draft of the gospel story, for it shows a man who bore his cross before Christ. . . . It proclaims the truth, afterwards to be taken up into the Christian gospel that the suffering of the innocent can have a cosmic purpose, nobler than the height of any of our explanations. It suplies a new conception of life, in thus meeting one of its sorest problems," and one, may we not add, which is perplexing countless young minds to-day.

"*Baffled to Fight Better*" has a direct message for those face to face with great realities, who are impatient with traditionalism in religion, and its simplest handling of the deepest truths is very striking. We can only make one or two quotations from the study of Chapter XV. :—"The thing that will need to be restated after the war, theologically, is Redemption. Redemption must be seen to be God's bit, not man's; a man cannot redeem himself, it is God's work, and God has done it." . . . "The reason the experience of redemption is so easy is because it cost God so much. If I have not to wrestle, it is because someone else is wrestling for me; if my religion slips easily into my life, it is because someone else has paid the price for it." . . . "'Bearing His reproach' does not mean going outside the worldly crowd; it means to be put outside by the religious crowd you really belong to"—and Mr. Chambers has much to say in comfort for those in such circumstances.

E. I. M. B.

Dr. Isabel Mitchell, of Manchuria. Edited by Rev. F. W. S. O'NEILL. Published by Jas. Clarke & Co., London. 1917 Price 2s. 6d. net.

Those who know the life story of Dr. Arthur Jackson of Manchuria, and they are many, will welcome this biography of another medical missionary in the same field. Dr. Mitchell had a longer period of service and the inauguration of a considerable women's hospital to undertake, but both

were called on ahead as it seemed far, far too soon, and one hopes this biography, like that of Dr. Jackson, may reach many of the coming generation of doctors and inspire them with missionary ideals for China and Manchuria. After a short introduction, the book consists of Dr. Mitchell's own correspondence selected to cover her missionary career, 1905-1917. Selections are also given from her sketches in prose and her lyrics,—all of them echoing her love for nature, and reflecting her deep quick insight into everything. "Dr. Mitchell was not an angel, wrote one of her fellow-workers. She was an Irish girl. But because of her some of us, both from the East and from the West, believe more surely in the Lord who was made flesh. We beheld in her His glory—the fascination of a life filled with both grace and truth." E. I. M. B.

Association and General News.

AFRICA.—Week of Prayer in Onitsha, Nigeria.—"We had daily Prayer Meetings again at 6 a.m., and had different speakers each morning, including my husband, two of our other C.M.S. Staff, as well as three of our native clergy in whose towns the Y.W.C.A. is working. The attendance on the last three mornings when I had them counted was 174, 181, and 81, and the first three days there must have been between 150 and 170 each morning. On Saturday several of the women were engaged in rubbing and cleaning the Church. On Wednesday afternoon we had an extra meeting for members, when Miss Chollett spoke. There were 40 members present and about 20 others, many of whom hope to join in January. These represented seven different towns, and I asked some from each to lead us in prayer. We remembered the absent ones, the sick ones, the married members and their families, and those who have fallen. The leaflets reached me in good time, so that we were able to think of the different countries."—*Letter from the President, Mrs. Smith.*

AUSTRALASIA.—Y.W.C.A. National Training School.—The eighth session of the Training School of the National Board of the Young Women's Christian Associations of Australasia will be held at the National Headquarters, Sydney, from May 1st to July 24th, 1918. The school offers three general courses of study:—

1. The Bible and Comparative Religions.
2. The Y.W.C.A. and Personal Efficiency.
3. Current Movements and General Topics.

Special opportunities will be given for the study of work among girls.

"The National Training School offers courses of study to fit women, of various endowments to undertake the parts of the work for which they seem best suited. To those young women who are qualified by nature and previous experience, to become executive officers in the Young Women's Christian Association, and are looking forward towards the Secretaryship as a profession, the courses of study offer an opportunity of equipping themselves.

"The School also provides an excellent chance to those who desire to become better fitted for any honorary, religious, or social work. It invites all young women desiring to specialise in Bible Study, or to take a course in the history and work of missions. The Young Women's Christian Association, one of the greatest movements amongst women of this age, demands an increasing intelligence in Committee service, and the School affords the opportunity of becoming acquainted with its history,

administration, and working policy. It is hoped that an increasing number of young women throughout all Australasia will take advantage of the training thus offered."—*The Young Women's Evangel* (*Adelaide*), December, 1917.

CANADA.—Girls' Work.—"The first of four Girls' Work and Leadership Conferences to be held under the auspices of the National Advisory Committee for co-operation in Girls' Work took place at London, Ontario, the week-end of October 14th.

"These conferences are only an expression of the new movement which is coming into our Sunday School Work—a movement based on the idea that through the Church, the girl should be given the opportunity to develop an all-round personality, and that the Sunday School should prepare the girls for the highest Christian citizenship.

"The programme for these conferences has been built around the pamphlet, *Canadian Girls in Training,* which was published by the Committee last spring. First, there is presented the 'all-round,' standard, worked out in the pamphlet under four headings, physical, intellectual, spiritual and social, showing all the different things which should come into the life of every girl in greater or less degree. The ideal for a girl having been presented, the question is discussed of how this standard may be reached and different parts of it worked out through some form of mid-week meeting.

"The conference held in London followed these general lines. Friday evening a short session was held for leaders, when the aims of the National Committee were outlined, emphasizing particularly the new standard. Then followed a discussion of the practical difficulties in the way of organising to carry out the programme for the mid-week meeting, suggestions as to the way they might be overcome, and the needs of the 'teen age girl more adequately met.

"At the Saturday afternoon session 'The Challenge' was presented, showing the need for Canadian girls to put themselves in training to meet the new responsibilities and duties that would come to them as the women of the future. This general challenge was made real and tangible in the presentation of the Standard for Girls by four different speakers. Under the four headings, physical, intellectual, religion and service, the girls were shown in a definite, practical way the ideal towards which they should aim.

"The programme for the mid-week meeting was briefly outlined, and the afternoon closed with a practical demonstration of how the physical standard might be worked out. A group of girls from the Normal School gave a short exhibition of wand exercises, folk-dancing, ending with a keenly contested tug-of-war.

"We must not forget the banquet! Here the girls themselves ruled supreme. The King, the Allies, and our First Conference were proposed and responded to with an enthusiasm which presaged well for the work of the year. Interspersed between toasts were songs and yells of varying musical and literary value which added to the atmosphere of goodwill and merriment.

"In the evening, several Girls' Clubs reported the aims and activities of their mid-week meetings showing how the different things they did carried out at least some plans of the four-fold standard. It was instructive to note that most of the club work could be grouped under one or other of the standards and also that the standard itself suggested many ways in which the club programme could be made more interesting and 'all-round.'"

"The mass meeting for the girls came on Sunday afternoon, after the Sunday School session. Miss Saunders made a stirring appeal for

dedication to a life of service and the very fact of so many girls gathering together representing most of the Protestant Churches was an inspiration in itself.

"One cannot but feel that these conferences are tremendously worth while. They emphasise the need for trained leadership, for leaders who understand girls, who will meet them where they are, and give them a wholesome and practical idea of the life that is Christian. And it is encouraging to know that through these Conferences, leaders and girls may get a more adequate idea of the possibilities in Sunday School work. —*The Association Outlook*, December, 1917.

The World's Y.W.C.A. Week of Prayer at Saskatoon.—"The arrangements for the observance of the Week of Prayer were made by the Religious Committee and the aim was to include in the various meetings representatives from all the Women's and Girls' and Juniors' Organisations in the city.

" The special subjects were dealt upon at Family Prayers in the Association building, and a Quiet Hour was held for the Staff on Monday afternoon. On Tuesday a large and representative gathering of women, including the Board Directors, Committee members, delegates from the Women's Christian Temperance Union, Imperial Order of Daughters of the Empire, and other societies, met in the new hall, which has just been added to the main building. The Bible-reading and prayer-service was led by the ministers' wives of the different denominations, and a helpful address on ' Prayer ' was given, followed by a paper dealing with the past history and widespread work of the Young Women's Christian Association in various parts of the world.

" The girls' meeting was arranged for Wednesday evening, that being the regular night for the Strangers' Welcome Club. Members of the Physical Class provided sacred music, and a delightful paper on India was given by the President of the University Young Women's Christian Association, who hopes to go out as a missionary at the close of her student career. A devotional talk and reading was also given.

" China was the subject chosen for the Juniors' Rally, held on Saturday afternoon. Notices had been given in the Public Schools to Grades 8 and 9, the various Girl Guides Troops had been invited to attend in uniform as well as all Mission Bands and Junior Branches of the Women's Auxiliary, with the result that close upon 100 bright young girls were present. A missionary drill was given by the Agnes Clark Band from Knox Church and patriotic songs by the Guides, as well as their beautiful hymn, added to the interest of the talks on China, which were given by the Rev. C. Endicott, whose brother is the well-known missionary there, and by Mrs. Plummer, who with her husband lived and worked at one of the Mission Hospitals in South China."—*The Association Outlook*, January, 1918.

CHINA.—Student Conferences.—"The Student Conferences of the Young Men's Christian Association, Young Women's Christian Association, and the Teachers' Summer Normal School in Kwangtung Province, have this year been marked by an intensity of earnestness and a high-water-mark of power, such as we have not known in the past. ' Service ' was written large over these conferences. Decision night in both the Young Men's Christian Association and Young Women's Christian Association Student conferences will never be forgotten by those who were privileged to be present. There was real heart struggle and final victory which gave expression in testimony and declaration of life purpose.

" There is danger that these strong conferences outgrow the missionary. For the convenience of students these conferences are held about holiday time, and few missionaries are in the city to attend them.

Many feel that much good could be conserved from the summer conferences and Normal School if every Mission made sure to appoint representatives to them, to take notes and keep in touch with the students and teachers, that nothing may be lost in the follow-up work for the utilisation of the new forces brought into play for the Kingdom of Christ by these conferences."

Progress in Work for Women.—"On September 14th the staff of the Young Women's Christian Association in China was increased by the arrival of fifteen new secretaries. The securing of this substantial and significant increase in staff was the main task of Miss Grace L. Coppock, National Secretary for China, on a recent short furlough in the United States. Their arrival means the opening up of new work in several centres for Chinese women.

"Miss Hoople, one of these new workers, was General Secretary for work among the girls employed in the Larkin Soap Factory in New York City. So interested did these girls become in the wider work of their leader that they undertook her support as a Secretary to the women in China, some of the girls contributing to the extent of one-fifth of their personal salary.

"We welcome these new workers, first, because they have come to one of the greatest countries in the world at a time whn it presents the greatest opportunity. Again, because their arrival means an attempt to put the work for women on a basis more nearly commensurate with that for men and boys. We welcome them also because in seeking to help the women of China they are influencing those who are really the leaders in a vital element in Chinese problems—that is, the task of making worthy homes in which to rear the future generations of China. We welcome them lastly, because their coming is a recognition of the necessity of applying the modern realisation of the social principles of Jesus to the actual vital and present needs of the groping women of China.

"We are glad to welcome also Mrs. Katherine W. Eddy, one of the secretaries of the Foreign Department of the National Board of the Young Women's Christian Association in the United States, who has come to make a special study of the needs of women in their relation to the further development of the Young Women's Christian Association in China.

"There is an atmosphere of aggressiveness about this movement which is both encouraging and stimulating."—*The Chinese Recorder*, October and November, 1917.

The Rainbow Club.—"There has been much need of work for the younger girls in the schools, so the Rainbow Club has been incorporated as the Junior Department of the Young Women's Christian Association and is meeting this need in a wonderful way. It is the purpose of this organisation to develop strong ideals for home and school; deepen appreciation for God's great out of-doors; strengthen comradeship and emphasise the spirit of service, and through all to bring them to a personal knowledge of Jesus Christ as their Saviour and friend, and the joy of serving Him through serving others.

"The idea of the Railway Club is a pilgrimage with a quest for the 'pot of gold' at the end of the rainbow. The inspiration of it came from Richard Le Gallienne's story, *The Maker of Rainbows*, in which he tells of a litte old man with puckered face who appeared one day in a very poor little village where the orchards and fields had yielded less than usual. He carried with him what appeared like a knife-grinder's wheel. The children being left to themselves were interested in the stranger and followed him. One little girl was crying and the strange old man asked for a tear, which he immediately placed on this wheel

and began working the pedal until wonderful rays of light began to arise from it so that presently the dreary street seemed full of rainbows that lit up the houses and the faces of the children which were full of laughter once more. Then appeared an old ragged half-witted woman talking to herself. The children were in the habit of teasing her, but the strange old man told them to wait and see what would happen. He whirled his wheel again and light shot from it and they saw a beautiful young maiden. Their shouts of surprise brought out the older folks, who demanded to know who this stranger was who could change tears into laughter and old women into beautiful young maidens. He answered them, 'I am the maker of rainbows, I am one who in all things discovers the element of hope. To me November is always May, tears are always laughter that is going to be, and darkness is light misunderstood. There is nothing hard or black or weary that it not waiting for the touch of hope to make it as soft as the spring flower and bright as the morning star.' The older folks were sceptical, but the children believed in the laughing old man and never forgot the rainbows he made.

"This club is being organised in many of our student Associations with the girls of the senior Association in charge of the same. It is open to girls between the ages of 10 and 14, and we would that the slogan be upon the hearts of many hundreds of young folks, 'Follow the Gleam,' 'I must go and help the King.' The creed is a simple one, but no one can measure the amount of real good achieved if even a few of the little ones are faithful. 'I would work, for the fullness of the rainbow bids me work; I would play, for the brightness of the rainbow bids me play; I would love, for the beauty of the rainbow bids me love; I would pray, for the promise of the rainbow bids me pray.'

"We are looking forward anxiously for reports of things accomplished by this new club. The girls are awarded stars of different colours which denote the things they have worked for and the degree to which they have attained. There are many lines of work so that no girl need be left out—personal hygiene, household economy, service, nature lore, handwork, Bible, and the memorising of Scripture verses."—*News Items,* December, 1917.

Training in Social Service at the North China Union Women's College.—"In October friends were invited to attend an entertainment given in the College Assembly Room. After the entertainment a student made a most earnest appeal for funds for our 'Winter Refuge for Girls,' and from friends and teachers present about a hundred and fifty dollars was realised. The College girls themselves contributed over forty dollars in addition, and since, about two hundred dollars more has been contributed, several foreigners pledging enough to support one child in the Refuge through the winter. The Union Nurses' Training School, located at the Methodist Mission, not only contributed money but promised to help in the service of love.

"It was the College Young Women's Christian Association which got up the entertainment, and through this organisation the plan for the Refuge (for sufferers from the flooded districts) was evolved, and the project started. Just across the narrow street from the college front gate is a yard with a row of ten small rooms, all facing the south. All the renters were asked to leave this court, a kindly contractor put it in order for a mere nominal price, and November thirtieth we were ready for our first little inmates. The college girls had solicited clothing and bedding from many friends in the city. We had decided that thirty was the most that we could care for, and they were to be girls between the ages of ten and eighteen.

"As this is a union college, it was decided not to take all the girls from the nearest flooded territory, the American Board and the American

Presbyterian field south-west of Peking, but to ask the Christian leaders in other fields to be responsible for gathering a quota of girls also. These girls, as a rule, were not to be taken from Christian families, as it was felt that each church should care for its own people. They are to stay four months, and when the bitter cold has passed, at Chinese Ch'ing Ming, about our Easter time, they are to be returned to the centres from which they were gathered and be claimed by their parents.

" At Chehsien, on the Hankow Railway, about fifty or sixty miles from Peking, fifteen children who had lived in three different villages in the county were gathered at the mission chapel. They were from families which had no connection with the church; the city gentry helped in selecting them, and their names were registered by the county magistrate. Three of this company were rejected as being too weak to go to Peking, but on November 30th twelve ragged, dirty damsels, the youngest only seven or eight, the oldest thirteen, set out under the escort of the evangelist, Mr. Fan. At the Peking station one of the College Juniors and the writer were waiting to receive them at noon. It was a forlorn, bewildered line which climbed down from the train and clung together on the platform, but the college girl soon had two of them by the hand, and clinging all together the procession passed through the station to the jinrikshas, the writer having walked ahead more rapidly to engage them. Meanwhile three burly policemen rushed up and a crowd gathered. ' Are these children being sold? ' was asked sternly. A servant replied, ' No, this is a work of mercy of the Women's College, and the city authorities have been notified.' Here I put in a few words, some of the little refugees clinging to me, not knowing whether to be more afraid of the policemen or of the coolies who were trying to get them into their jinrikshas. ' Oh, if the missionary is with them it is all right,' said the leading policeman, turning away.

" The beauty of this social service is that the students have not simply raised the money for the Refuge; they plan to shoulder all the burden of caring for their family, which is to equal the number of boarders in the college. The college girls plan to train the older girls to do the cooking of their own meals in the college kitchen, serving their meals in the dining room between the times of the college meals. They will also teach them to sew, and to read if they wish to do so."—*The Chinese Recorder,* January, 1918.

DENMARK.—The Training of House Mistresses and Managers and a State School for Housewives.—" In October, 1917, the Danish Women's Society sent in proposals to the Ministry of Instruction :—

" (1) That a commission may be appointed to consider proposals on the training of house mistresses and managers.

' (2) That the Danish Women's Society may be represented on the commission.

" In February, 1917, the Society sent in proposals to the Ministry of Agricuture for the establishment in night schools in country towns of a special section for pupils in housewifery. As country high schools are shortly to be extended, the Society thought the theoretic training in question could best be developed in connection with them. As several other societies interested in household training have views on the best methods to be adopted, the Society thinks that the problem can best be solved by consulting all these societies by means of a Ministerial Commission.

" The Danish Women's Society has always taken a great interest in this subject, and thinks that enough attention has not been paid to the practical side. It therefore suggests that from among its 10,000 members all over the country representatives should be elected who could be consulted on the question before the proposed Commission.

"In the Budget for 1918-19 the Minister of the Interior proposes to give the same grant of 3,000kr. for the Copenhagen Technical School for servants as last year.

"This forms the text of an article in *Kvinden og Samfundet* pointing out how homes have suffered by the economic needs of to-day, which force young girls to earn their living before they have had sufficient home-training. The writer would like all young girls, whether rich or poor, to have to spend at least a year between the ages of 16 and 20 in a training home for housewives. As conditions now are this scheme could only be carried out if the State were to establish schools and partially finance the scheme.

"The subjects taught should be all that concerns the comfort of a home, the way to spend various housekeeping allowances with the greatest economy, etc. It is also proposed to give instruction in nursing and the care of children, and to combine the latter with a crêche system which would help working mothers."—*Jus Suffragii,* January, 1918.

GERMANY.—Women War Workers in the Eastern Zone.—"Dr. Alice Salomon gives, in the *Frauenfrage,* an interesting account of the life of women of the auxiliary war service in the occupied regions of Poland and Russia. The district visited by her lies immediately behind the front, and the workers have to replace men in all the services of provisioning the army. They are under military orders and inspection. Economic and agricultural work is included, in which soldiers and prisoners are also employed. Bakeries and tanneries, building operations and factories, road making, waterways, transport, book-shops, all come into the work of the 'Etappe.' Until the law of auxiliary service took effect all this was accomplished by the military; it is now largely carried out by men under compulsory service, and by women. Women are chiefly employed in office work, as cooks, in mending uniforms, and in some districts in agriculture, dairy farming, poultry keeping, gardening, or in factories. Compared with other occupied territory this zone is monotonous; in the other lands the work is varied, and employment is given by private persons as well as by the State, by civilians as well as by the military; high salaries are paid, and life is brilliant and gay, freedom is unlimited, and opportunities and temptations are great. In the country now described life is simple, primitive, uniform. Military discipline is supreme; the women belong to the army following. There is only one scale of wages, but that is ample and permits of saving; the worker is boarded and lodged by the army authorities, and can send food home. Even when off duty the workers are subject to military discipline, *e.g.,* they must be indoors by 10 o'clock. Any breach of discipine is punished with arrest. The work is light; there is plenty of free time, pleasant conditions, but strict rules.

"The long journey is made in parties through a deserted country without human habitation, largely covered with marshes, woods and bushes, occasionally a few miserable thatched huts inhabited by Polish peasants. The railway is in German hands, and the railwaymen's cottages house German officials; then there are ruined villages, trains full of soldiers, military cemeteries, and then the arrival in some small country town. Some towns are empty, their inhabitants having fled; others are overcrowded with refugees. Polish Jews in their long caftans offer wretched wares for sale; women with wigs, crowds of miserable children; everything and everyone dirty, ill, ragged, wretched—a picture of suffering. The Polish and Russian inhabitants are in the fields, the towns are left to the Jews alone, and the German military. Whole streets are turned into military offices, castles and convents are the headquarters, innumerable houses are taken up by military bakeries, messes, clubs, or

some other army service. Here the women work in the offices or in industries. On the whole conditions are more favourable than at home. They are quartered in houses or rooms requisitioned by the military, which are primitive peasant dwellings with no water. Several girls occupy one room; the arrangements are of the simplest—rough bedsteads, straw mattresses (the girl provides her own bedclothes), a washstand, an occasional stool or cupboard, a living room with table and benches and perhaps a piano. Various women's societies in Berlin provide comforts for these 'homes.'

"The larger homes have a superintendent, the smaller ones only have a cook. Meals are prepared in the homes; the food is abundant and nourishing and much better than can be had at home to-day. The army authorities provide for each worker the same as for a soldier: 600 grammes of bread, 50 grammes of stuff to spread on it, abundant meat, vegetables, potatoes, coffee, and cereals. Sometimes the workers add milk, eggs, butter, etc. The plentiful and good food has a good result: they gain in weight, and health is excellent.

"The girls naturally are in close contact with the soldiers, and strength of character is needed to maintain a high standard under the strange conditions."—*Jus Suffragii,* January, 1918.

GREAT BRITAIN.—The passing of the Bill giving Woman Suffrage.—"The Bill will probably enfranchise about six million women. Roughly speaking, married women over thirty and unmarried women and widows over thirty who are residing in premises taken by themselves will be enfranchised, but this will be found to be a very rough test when the business of registration actually begins. For any attempt at detailed classification the women to be enfranchised fall into three classes:—

"(1) All women will receive Parliamentary franchise who are over thirty years of age and married to local government electors, and they will form by far the largest class of voting women, numbering roughly five million.

"(2) All women will receive the Parliamentary franchise who are over thirty and themselves on the local government register.

"(3) All women will receive the Parliamentary franchise for a university constituency who are over thirty years of age and have taken a university degree.

"It is at once apparent that the important question in connection with the women's vote is what are the necessity qualifications for the local franchise?

"The local government vote for women, as for men, is based on occupation, and, in addition, women over thirty married to local government electors are eligible for the local government vote. Occupation of land or premises of any kind (other than *furnished* lodgings), and of any value, will give a woman the local government vote, and, *ipso facto,* if she be over thirty years of age, the Parliamentary vote. In this way her vote differs from the man's Parliamentary vote, which is given on one of two qualifications: residence in premises of any value, or occupation of business premises of an annual value of £10."—*Jus Suffragii,* February, 1918.

The Training of Association Secretaries.—The Candidates and Training Committee are re-opening the National Training Centre (Duff House, 43A, Acacia Road, St. John's Wood, N.W.8) in September, 1918, under Miss Winifred Sedgwick as Warden. The need for trained secretaries for Young Women's Christian Association work both at home and abroad is increasingly urgent, and it is evident that there will be a great demand for trained social workers in Great Britain at the end of the war. Those who are able to enter for training now will find themselves then in a

position to take responsible and well-paid posts, and to give trained and expert service in what may prove to be England's greatest hour of need. The new responsibilities which women are undertaking call for adequate preparation, and this is particularly important for those who are taking up work among girls. The course at the Training Centre lasts a year and includes Bible study and Christian doctrine in the light of modern knowledge; the elements of adolescent psychology; the study of social and economic conditions affecting women; hygiene and problems of morality; a practical work in clubs, Labour Exchanges and After-Care Committees, etc.

For those women taking up war work in the Young Women's Christian Association and the Y.M.C.A. short emergency courses have been arranged in connection with the Y.M.C.A. Training School at The Broadway, London, N. These courses are intended to give new workers some idea of the aims, methods and practical working of the two Associations, and to suggest to them further courses of study in religious and social problems.

INDIA.—Indian Women's Deputation to Mr. E. S. Montagu.—"The Viceroy and Mr. E. S. Montagu were to receive at Madras on December 18th, 1917, a deputation representative of the women of India. The reception of this deputation was applied for by the following lady members of the Senate of the Indian Women's University at Poona: Mrs. Saraladevi Chaudhuri, B.A., Mrs. Margaret Cousins, Mus. Bac., Mrs. Saralabai Naik, M.A., Mrs. Vidiya R. Nilakanta, B.A., Mrs. Srirangamma, B.A. Among the additional representative ladies who promised to support the deputation are Lady Bose, Mrs. Sarojini Naidu, Mrs. Maza-ul-Haque, Mrs. Besant, Mrs. Nehru, Mrs. Chandrasekra Aijar, Dr (Miss) Joshi, Mrs. Sanjiva Rao, Mrs. Jinarajadasa, Mrs. H. Tata, Mrs. Lazarus and Miss Gokhale. Mrs. Shamlal Nehru, Mrs. Hasrat Mohani and Mr. Mohammed Ali's mother were selected to represent the United Provinces.

"The following are the points which the deputation was to urge:

"1. The present awakening of Indian women to an intelligent interest in public affairs.

"2. Their widely expressed approval of the schemes of reform drawn up by the Indian National Congress and the All-India Muslim League, and also the Non-Official Memorandum of the nineteen members of the Legislative Council.

"3. The inclusion of women in the new franchise asked for in the schemes and in local self-government measures.

"4. The fundamental need for free and compulsory primary education for all boys and girls as the keystone to all successful political reform.

"5. Educational facilities equal to those of boys immediately to be given to girls, thus removing the present differentiation in educational policy which is giving schooling to ten times as many boys as girls.

"6. An increased number of training colleges and widows' homes, well supplemented by scholarships necessary for the training of teachers to meet the educational demands for reform.

"7. Increase in the number of Women's Medical Colleges and the establishment of short Maternity Courses in connection with local Hospitals, in order to diminish the disastrously high death rate of young married women and infant mortality, thus improving the physique of the nation."—*India*, February 22, 1918.

National Indian Association Needlework Diploma.—"Our Calcutta branch is launching out in a new direction; it is instituting an examination to be held annually to encourage and test proficiency in needlework. Diplomas will be awarded to successful candidates in three

grades: primary, middle, final. The first examination will be held on February 1st, 1918. No candidate will be allowed to compete for the higher grade diplomas until she has obtained the diploma of the lower grade. She may, however, compete for the three grades at the same time. In the primary grade the work includes running, hemming, back-stitching, sewing on buttons and tapes, plain knitting; in the middle grade, gathering, darning, button-holing, herring-boning, feather-stitching, inserting a gusset, more advanced knitting, two kurtas, one cut out and tacked the other complete, a child's petticoat; in the final grade, Indian embroidery, drawn thread work, crochet, pillow lace, a pair of socks or stockings, a child's frock and a man's shirt."—*The Indian Magazine and Review,* London, November, 1917.

The Education of Indian Women.—"Mahraj Kumar of Tekari, the present Zemindar of the Gaya district of Behar, has executed a deed of trust in respect of his whole estate for the purpose of founding an institution for the education of Indian girls. When the Kumar's dependants have been amply provided for and all the liabilities of the estate secured, it is hoped that the institution will have an annual income of about 10 lakhs. The scheme provides for a strictly purdah residential institution, where girls between the ages of 5 and 18 will be trained and educated on the best modern principles, irrespective of caste or creed.

"Sir Sayid Ali Imam is giving a piece of land worth 40,000 rupees, which will probably be the site of the institution."—*The Indian Magazine and Review,* London, November, 1917.

The Association in Travancore.—"In Trivandrum, Travancore, after two or three years' preparation, a very fine Association branch has been opened. The Indian Christian women have taken the lead in this matter, and as it has been rightly said, 'We have not chosen them but they have chosen us, and we must not fail them.' The possibilities of the work are great. Trivandrum is a progressive city of about 60,000, and all classes, including officials, missionaries and Indian Christians of all denominations are interested. There is a school and college with over 1,000 girls enrolled; there are Christian students needing a hostel, and this is true also of non-Christian students and teachers. There is a large field among educated English speaking Hindu women, and Trivandrum is also the centre of a district where large work will be possible."—*Extract from a recent letter from India.*

Miss Nina Brentnall, of Australia, who until recently was student secretary of the Association in Calcutta, has been appointed by the Indian National Committee to this important field of work.

South India Y.W.C.A. District Conference, November 15th-19th, 1917.—"A new experiment in perfecting the organization of the Young Women's Christian Association of India and Ceylon was made this month in the Madras District. It is the policy of the Association that the work should become more and more consolidated in the various districts, but so far not much has been done along these lines. The South India district has, however, made a promising beginning by calling together secretaries and committee members from various parts of the Presidency for a five days' conference in Madras for which the Bishop most kindly lent his bungalow and spacious grounds. The number of resident members of the conference was small but represented the local associations in Madras, Bangalore, Coonoor, Salem and Guntur, besides two visitors from the Association in Colombo. In all we had eleven resident members, and several other secretaries and committee members of the Madras Association attended the different sessions of the conference.

" The main purpose of the conference was to work out together a clear policy for the district and to discuss the methods of carrying out that policy. To this end three mornings were given up to discussion and a District Committee meeting held at the close was able to draw up from the material supplied at this discussion some definite plans of procedure.

" But of more interest perhaps to those who are not personally connected with the Association was the Bible School, which was quite a new experiment. The evening sessions were given up to this; it was conducted by Miss Madge. A set of outlines on the Personality of Christ was especially written for the conference and formed the basis of the course. Lectures on the same subject, to give background to the studies, were given and each day there was an open discussion on the material of the lecture of the preceding day. The object of the school was to familiarize the members with the method of conducting a study circle and to suggest new points of view for future study. On the whole the experiment was successful, though time allotted was almost too short to make very much impression. It was, however, a step in the right direction and it was unanimously decided that as soon as possible Bible Schools on a somewhat larger scale should be held in different centres in the district.

" The whole question of the Social Service policy of the Association was also raised. A stimulating address by Mr. K. T. Paul (National Secretary of the Y.M.C.A.), on the Association and India reminded us of the vast field there is for the Association to occupy if it can rise to the vision—the vision of a reconstructed society on the basis of Christian principles. It was agreed that training schools in practical social service should be held over the district as well as Bible schools.

" The question of developing the Indian membership, also raised by Mr. Paul's address, was not very much discussed, but we hope it was taken to heart by the representatives of those Associations in which such membership is possible. It was certainly a general feeling that the Association had not yet even measured the extent of its opportunity in this direction, or really faced its responsibility for finding and developing leaders among the educated Indian women."—*The Madras Diocesan Magazine,* December, 1918.

ITALY.—Association "Referendum."—The Italian National Committee at its autumn meeting passed a resolution asking Committees of the Branches to consider at their meetings questions concerning the Association as a whole apart from the local problems and interests of their particular branch. A correspondence column has been opened in the National Magazine in which the branches are asked to help each other by discussing their problems and difficulties. The Florence Association has started the correspondence by asking the two following questions—How can we make the members of our branch as a whole realise more fully the individual responsibility that rests on each separate member of the Y.W.C.A.? How can we make our Sunday meetings more attractive to the members?

Work for Italian Refugees.—The various branches of the Association in Italy are working hard on behalf of the refugees from the invaded parts of the country. In **Rome** the members gave help at the station with the thousands of refugees who passed through the city in the first days of the invasion, a few were housed and cared for at the Y.W.C.A. Home. In **Naples,** too, some have been sheltered in the Home, and working parties have been organised to make garments for them. The little branch at **Bari,** quite recently organised, arranged a sale for Protestant refugees, and realised the sum of 100 lire, besides many gifts in kind. Working parties to make garments for refugee children have been started in **Turin** and **Torre Pellice.**

Signorina Aimée Jalla writes from Florence: "While riding on a tram through the city on October 25th I noticed that the station piazza was swarming with refugees just arriving from the invaded parts, who were crowding into the Convent of S.M. Novello, which has been used as a refuge since the outbreak of war. Women and children were crying, men shouting and quarrelling, and all the poor half-clad creatures were struggling to get under cover, hoping to receive some help. The Piazza though spacious was quite full, and the Convent seemed even more closely packed. Instinctively I stopped the tram and, descending, forced a passage through the crowd, succeeding eventually in entering the Convent, where I made my way to one of the Directors, to whom I offered my services, having already had experience of work among refugees. He asked me if I would agree to be made Directress of the San Gaggio Camp. S. Gaggio is an immense old convent about a quarter of an hour from Florence, more like a village than a convent, with its little church, its interminable corridors and numerous court yards. A thousand refugees were expected that evening, and it was hoped to have 500 straw mattresses ready for them, the only comfort which could be offered for the moment. I at once went to Miss Niven and asked whether she and the members of the Young Women's Christian Association would help. Of course they would, and so Miss Niven and I were officially appointed Directresses of the Camp! The whole evening we were there, distributing mattresses, and in the morning, having hastily collected a number of Association members, we tried to give our 1,500 guests some material comforts.

"You would have to come to S. Gaggio to realise what our work was that first morning, and also to understand our immense satisfaction when after eight days we had the joy of knowing that each refugee was possessed of a mattress and two woollen blankets, that families were able to be together, that all were well fed, the children having milk twice a day, and that the Camp had even some sort of "ambulatorio" and hospital. Of course the clothing room is the greatest problem, for it always seems to be empty, in spite of many generous gifts; but, then, think what it means to clothe 1,500 persons who need practically everything. Although our helpers worked from morning to night distributing clothing, there were still some left at the end who lacked bare necessaries. . . .

"We owe much to our thirty brave soldiers, who with fine self-sacrifice worked almost without rest for the others, often sleeping on the floors and giving up their own straw beds to the refugees.

"When the Italian National Secretary visited us we were able to show her our Hospitals for women and for men, rooms for the distribution of clothing and milk for children and invalids. A crèche had been opened by the neighbouring church for our babies, and we were hoping to start a sewing class, when the Government dispersed the Camp, the inmates going to other parts of the country. We felt the loss of our big 'family' keenly, but soon the Convent will be opened for fresh refugees. Please think of us, and of our great need for clothing and money to help these people in their distress."—*L'Alba,* December, 1917.

JAPAN.—New Work in Osaka and Kobe.—Progress in Tokyo.—"Miss Kawai recently visited Osaka. Miss Emerson and Miss Hard have a beautiful Japanese house with a lovely garden in a very nice part of Osaka, near to many schools and hospitals. They have living with them a Japanese woman who is giving half-time work and also helping them with language study. One other young woman, a graduate of a School in Osaka, is also giving half time. They have called upon many old friends and made several new ones, and have had several afternoon group meetings of girls, who had graduated from schools where they knew the Association.

"In October we received a petition from Kobe signed by fifty-three names. These names included all the missionaries of Kobe and several business people. The petition requested our National Committee to begin work immediately in Kobe for the sake of business girls and emigrant girls leaving from there for America. Our Committee voted to ask Miss Kawai to investigate the situation at once. She called on several of those who had signed the petition, and in addition saw a great many Japanese people in Kobe. She found everywhere the greatest interest and desire for the starting of this work. Several other strong Christian men promised to give every assistance possible, if we would begin work at once. More than half the Japanese who leave for America live in Kobe. The business girls are so much in need of help that the Y.W.C.A. has been often requested to open classes for them. Kobe is very near to Osaka, only an hour by electric tram. Thus we should be able to give some help to both these cities with the same staff of secretaries. We have asked for house rent from America so as to rent a house in Kobe, and we hope in some way to put a foreign secretary and a Japanese secretary there.

"The Tokyo Association is going steadily ahead with strong constructive work. This Association doubled its membership last year, and has been able to touch many new girls."—*A recent report from Miss Matthew to the World's Y.W.C.A. Office.*

Work among Japanese in Shanghai.—"Some years ago a certain Japanese Christian business man started a Y.M.C.A. in Shanghai for his fellow-countrymen. The work grew gradually, and in the association building a few Christians used to come to hold their Sunday services. Thus a Japanese church was born within the Y.M.C.A.

"As the years went by they felt it was most advisable to have the association and church separated, and now the Japanese Christians have their own place of worship. It is a kind of union church and at this time it has a membership of less than one hundred. It is said that Shanghai now has thirteen thousand Japanese, but only a handful of them are Christian. They are transient, and it is difficult for the church to grow. If every Christian who goes there was strong enough to come forward at the time of his arrival the Christian band would be much stronger. Unfortunately some of them do not associate themselves with the Church. The women of this church asked Miss Kawai to come over for two weeks' evangelistic work among the Japanese.

"She arrived in Shanghai on November 26th and she met the warmest welcome. The meetings were of two kinds: one, public meetings held in church, and Japanese Club House; and two, group meetings in different Christian homes. Sometimes these gatherings were in wealthy families and at other times they were held in humbler homes. The Shanghai Japanese community was much interested in this movement, as it was the first enterprise of any kind undertaken by women. The chief editor of the leading Japanese paper knows Miss Kawai, and he is a Christian, therefore the meetings were very widely advertised, and the public was well informed about them.

"There are many well-to-do educated Japanese women, as well as those who are helpless and degraded. Among the former there are many who are interested in religion. Wherever Miss Kawai went she was surprised to find that all the people had some Christian connection, such as their own friends or relatives or teachers. This shows how widely the seeds of Christianity have been sown throughout Japan, and it is most encouraging to those who are engaged in Christian work. She also found that many leading women had attended one or two summer conferences of the Young Women's Christian Association in Japan, and some of them had been

members of school associations while in Mission Schools. The Japanese Vice-Consul in Shanghai is a Christian man and his wife is a member of the Association in Japan. She attended two summer conferences before she married, and her mother is now a very warm friend of the Japanese Association.

"At Hanchow Miss Kawai discovered that the Japanese Consul's wife is a Christian and she once had been to a summer conference in Tokyo. All these things make us very happy to realise that the leading women are Christian, and their influence is bound to tell among their communities.

"During her stay Miss Kawai had thirty big and small meetings. Once she spoke to Japanese prisoners and once to the servant class. The rest of the meetings were for the public in general.

"There is another Japanese Christian work in Shanghai which is called the Angarick Mission, started by a Miss Smith eight years ago. She was a Methodist preacher in England before she came to China and now she works independently for Japanese. She has an English home for Japanese bachelors, and has Japanese boy scouts, the regular Sunday service and Sunday school, and Bible classes, besides helping sick people and degraded women very quietly. About 25 years ago she was working in the Young Women's Christian Association in England, and she is desirous of starting a similar work among Japanese now. Miss Kawai introduced her to Miss Ward and other Young Women's Christian Association workers in Shanghai, so in the future when work is to be started for Japanese they would co-operate to make it most effective.

"Miss Kawai had very little time to do any kind of visitation outside of her mission. However, she sees that in the near future an association must be started for her sisters. How it should be done needs careful consideration and consultation with the Chinese National Committee. Since there is a Japanese Y.M.C.A., it would not be a very difficult thing to start a Young Women's Christian Association."—*Young Women of Japan*, January, 1918.

The Women's Christian Education Association. — "The fifth annual meeting of the Woman's Christian Education Association of Japan was held in Tokyo in October. The Association now has a membership of thirty schools, nine of which have been added during the past year. Of these schools, twenty were represented by seventy teachers, about thirty being Japanese teachers. Another encouraging feature was the fact that with no exception every one on the programme was ready with a carefully prepared paper or discussion.

"In the morning the Committee on Social Standards, appointed at the annual meeting last year as a result of a question discussed on the programme of that day, presented its report. Resolutions offered by the Committee were adopted recommending the introduction of instruction in Christian principles and social regulations governing the relations of men and women into Christian schools and lectures, wherever possible for older people, especially parents. The committee was continued and asked to arrange for the publishing of suitable matter relating to the subject, if possible, in co-operation with a similar committee from the National Christian Education Association.

"During the morning Dr. Reischauer spoke for the Board of Trustees on the Woman's Christian College which is to open in April, 1918.

"In the afternoon the first question for discussion was 'How may we best prepare our students for leadership in church, in moral reforms, and in home and social life.' The limitations on work on a girl's school must always be considered, but some real practical training for church work

may be received during school days in Sunday School, W.C.T.U., and Y.W.C.A. work. This work is made easy while in school, but after graduation it is often very hard, and this is where so many girls fail. If a definite faith and a real desire to do Christian work can be instilled during the time in school, the girls should be strong enough to persevere in spite of opposition. They must be made to realise that being a Christian means not merely accepting but being willing to do our part.

" The second question for discussion was, ' What can we do to improve methods of teaching in our own and public schools? '

" The meeting adjourned with a general feeling that much practical help and inspiration had been received and that the Association was a live and growing organisation with a future of large usefulness because it meets a real need of those interested in woman's education in Japan."—*The Japan Evangelist,* November, 1917.

The Woman's Union Christian College.—" The movement for the establishment of the woman's union college, under the name of ' The Tokyo Woman's Christian College ' is approaching a consummation. A revised constitution has been adopted, one of the features of revision being that of the article stating the character and purpose of the institution. The article on the subject now reads :

" ' The purpose of the college shall be to provide under Christian auspices a college education for Japanese women. The institution shall always be positively Christian. The members of the Board of Trustees, the officers of the college, and, as far as possible, the entire teaching force shall be members of evangelical Christian churches. The college as a college shall hold religious services statedly, and the study of the Bible shall be included in the curriculum.'

" Sufficient funds are available to make a beginning. Five Foreign Mission Boards have entered into the arrangement and agreed to furnish funds. The Promoting Committee has been dissolved and the Board of Trustees is appointed and is making plans to go forward. That this movement is now so near a consummation is a matter for great congratulation." —*Christian Movement in Japan,* 1917.

NORWAY.—The Reform Work of the Norwegian Women.—" We have always hoped that when women received full rights of citizenship they would use them to promote measures for the benefit of the community and the family. In America and Australia several far-reaching reforms are attributed to their influence, but in the Northern countries less has been said on this point. It is true that in Norway women have given attention to the conditions of women in State or communal employment, but these are primarily questions of promotion and equalisation of payment and general conditions.

" Now, however, it seems that the women of Norway are combining for the purpose of obtaining extensive reforms affecting the life of the community. This course of action has been started by the Women's Liberal Association. At the last great women's meeting, held in the building of the Storting, the condition of married women received special attention. The discussion was continued at the next meeting of the Women's Liberal Association. After an address by Fru Katti Anker Möller a resolution was passed calling upon the Liberal party to include in their programme certain measures dealing with improvements in the condition of women and children. The special demands of the women related to the establishment of schools for housecraft throughout the country, insurance against sickness, maintenance for sick married women, together with free assistance at childbirth. Special stress was laid on the importance for the welfare of

children that the State should exercise supervision over all children who are under school age.

"The Norwegian women have thus come forward with a definite programme, which it is hoped will do much to improve the conditions of women and children. The methods they are adopting are unquestionably the right ones, and the majority of men will probably support the women's point of view, which is for the good of the community."—*Rösträtt för Kvinnor.*

RUSSIA.—The Association in Petrograd and Moscow.—"We have at last secured temporary headquarters for our work in the school for deaf and dumb children right in the very centre of the city. The school is to be evacuated in the near future, and so we have the use of two rooms all the time, which have been transformed into a charming reading and sitting room, and a buffet where we hope to serve tea and sandwiches.

"We have two further class rooms for our class work in the evening, and a long hall which will serve splendidly for concerts, lectures, gymnasium, games, etc. This will not be adequate for our permanent needs but will do beautifully for the moment and will cost very little, so that we can save our money for more permanent equipment and quarters. Already we have had several English and French classes organised and at work, but last night we had our formal opening. Our rooms looked lovely, especially the little sitting-room Multitudes of girls came, as well as our American Ambassador and representatives from the Government."

"We began with a service of prayer, and I told the audience something of our work in other lands and our plans here. After the speech-making we had refreshments, tea, sugar, and a biscuit for each guest—a great feat, I assure you, in these days of dearth! Then some beautiful music, and everybody went home very happy and glad. Our rooms were charming, especially our sitting-reading-room, which is so attractive. We had about 300 persons present, very many girls, many of the American colony and many Russian friends."

"Two of our secretaries arrive from America to-night by the Siberian express, and four more are on their way, for which we are very glad. It will mean so much to have them here, though at first they must give much time to language study."

"Our work is going very well. We have more than 200 girls enrolled in our classes. We are planning a series of religious talks and lectures for the girls which we hope will be very helpful. We have classes in English, French, Russian, Book-keeping, Arithmetic, Stenography, Singing and Gymnastics. We are able to serve tea and sometimes something to eat as well, which is something even though it is not a restaurant."

"Miss Boies is starting work in Moscow. She has quarters for the work, and also a place to live. We have not heard from her recently, but I know she is getting on very well, she is so capable."

"We had our first religious meeting the other night, with a very wonderful man, a member of the Gregorian Church, Mr. Orbili, as speaker, and more than 200 girls and women present. He is speaking again for us soon.—*Extracts from recent letters from Miss Spencer.*

SOUTH AFRICA.—The National Training Centre of the Y.W.C.A.—"The Residential Training Centre is now ready for students at Ellaslea, Main Road, Mowbray, near Cape Town. A charming old house has been secured standing in a large shady garden. From its spacious balcony and windows beautiful mountain views can be seen, and the house has the special advantage of being close to train and tram, as well as being within easy distance of the City. Miss McCarthy and Miss Willmot came

into residence early in October, and very soon the house became a centre of work and interest.

"Like many Colonial things, this institution is off the beaten track, and is not on conventional lines: for while its *raison d'être* is to train women for the secretariat of the Young Women's Christian Association, it stretches its enclosures, and aims at becoming a training college for women's work of all sorts. At a small prayer meeting when we dedicated the House to God as a place of fellowship and love, we asked that it might touch the world as well as South Africa. Thus it starts big with possibilities and wide in its outlook.

"It will be seen that our scheme for Ellaslea includes more than the training of our students. As the house is the National Headquarters of the Association, and the residence of the National Secretary, it aims at being the centre of the corporate life of the Association. It also stands as a place of help for existing work, to enrich and to give a hand, wherever it is needed for the Kingdom's sake."—*The Quarterly Record,* January, 1918.

Cape Town Seaside Extension.—"The opening of 'The Towers' at Muizenberg marked an epoch in the Young Women's Christian Association history of South Africa; for this is the first 'Seaside Holiday Home' for women and girls in the country.

"Already it has justified its existence, for the applications to pay a visit are so numerous that the executive only wish twice the number could be accommodated, and, best of all, it is quite free of debt, thanks to the generosity of numbers of the leading business men and others of the City, also to many of the Women Workers themselves who have done their part nobly, fully realising the need of fellow-women and the impossibility of obtaining the rest and recreation to keep them fitted to battle with the strenuous work of the present time.

"The Home will be open all the year round, and it is hoped that many missionaries, hospital nurses, and workers of all kinds will feel how welcome they will be to come for rest and a little sea air whenever there are vacancies. Some of the most beautiful days are experienced during the winter months, and it is nearly always possible to have meals on the fine enclosed stoep which is one of the great assets of the Home, commanding as it does most lovely views of sea and mountain. Like all our Young Women's Christian Association Homes and Hostels in South Africa, admission is not restricted to members of the Association."—*The Quarterly Record,* January, 1918.

SOUTH AMERICA.—A National Council for Women in Uruguay.—"The National Council, which has for its object the establishment of a bond of union between all women working for the social, intellectual, moral, economic and legal advancement of women, was founded at Monte Video on September 30th, 1916, with Dra Paulina Luisi as president, and is affiliated to the International Council of Women. Like the other National Councils, it is independent of any religious sect or political party. Its formation is a further indication of the steady progress of the woman's movement in South America, where up to the present the Argentine Republic has been the only country with a Women's National Council. In addition to commissions dealing with education, health, emigration and immigration, legislation, peace and arbitration, the Press, Women Suffrage, equal moral standard, and professions for women, which correspond to the similar committees of the International Council of Women, it has special commissions dealing with benefit of children, benefit of women, library, meetings and propaganda, labour, and traffic in women.

"That the new Council owes its inception to three French women whose names are well known internationally—Mme. Jules Siegfried, Mme.

Avril de Sainte Croix, and Mlle. Marie Bonnevial—is another proof of great value of the international aspect of the women's movement in helping their sisters in undeveloped countries. . . . The organisation is the first with a definite feminist object, and the meeting of the Council has shown that its formation has met a felt want. The Council has been formed not so much with a view to creating special work as for the purpose of collecting and diffusing information, and of increasing and stimulating the goodwill and zeal of our women, and suggesting the practical manner in which any undertakings may be carried out.—*The International Woman Suffrage News,* January, 1918.

The Y.W.C.A. in Buenos Aires.—" The Annual Report of the Buenos Aires Association states that during the year ending September 30th the membership of the Young Women's Christian Association was 455, of whom 169 belonged to the Argentine Department. Figures such as these give no conception of the problems of the Association, which because of the international character of the great Port City are more varied than those of many a larger association. The lunch room had served 20,350 luncheons during the year, and the boarding house had accommodated over 600 boarders of sixteen different nationalities. Employment Bureau and Travellers' Aid work had also been carried on.

" The religious work committee of the Argentine department held Sunday services once a month throughout the year, except in the hot months, led by pastors of the Evangelical churches and secretaries of the Y.M.C.A. and Young Women's Christian Association. The first Sunday of the World's Young Women's Christian Association Week of Prayer was marked by an afternoon service for young men and women conducted by the Rev. W. C. Morris. The total attendance at these services was 164. The Educational and Social Committees of the Argentine Department arranged lectures, classes, a tennis club, socials and patriotic concerts.

" In the English speaking department the religious work committee held Sunday services throughout the year, the total attendance being 543. Six monthly prayer meetings had also been arranged by this committee for Christian women workers of all denominations. Lectures arranged by the educational committee were well attended."—*From a report of the Annual General Meeting in the " Buenos Aires Herald."*

SPAIN.—International Home for Women in Madrid.—" Another busy year has passed over the Home in Madrid—a year of financial difficulty, it is true, but also a year in the course of which we have often had occasion to thank God for help in time of need and that He has made the Home a home of peace and a refuge for many a lonely girl. During the course of the year 35 guests were received in the Home; three of these were day boarders, the rest were in residence for 1,511 days. Of these four were English, four French, twenty German, one an Austrian Jewess, five Spanish, and one Swiss. The reason that the proportion of Germans is so large is that so many were expelled from France in 1914 and from Portugal in 1916. Since February, 1917, there is no possibility of their returning to Germany, and even before that the sea voyage was costly and dangerous. These numbers speak for themselves and prove that the work is not in vain."—*Mrs. Fliedner,* January, 1918.

SWEDEN.—Y.W.C.A. Secretaries for China.—A recent letter from China reports that a missionary has been sent out by the Swedish Church Mission to work under the National Committee of the Young Women's Christian Association of China. She will be supported entirely by her own mission. It is hoped that a physical director from Sweden will also be sent out in the autumn, and both these secretaries will join Miss Ingeborg Wikander at Changsha.

Swedish Women and Finland.—"The Swedish National Union of Women Workers, at its meeting on December 10th, decided to send an urgent cablegram through Mrs. Chapman Catt, President of the International Women's Suffrage Society, to the women of America, asking them to appeal to their Government to send immediate help to the starving population of Finland.

"The Swedish Young Women's Christian Association is affiliated to the N.U.W.W. and both its representatives warmly supported the proposal."

SWITZERLAND.—Foyers pour Ouvrières de Fabrique à Genève.—"Dans tous les pays, la guerre a fait naître une industrie intense pour les besoins de laquelle on s'est vu obligé de recourir à la main-d'œuvre féminine dans des proportions jusqu'ici inconnues. Des centaines de femmes et de jeunes filles, attirées par l'appât du gain, se rendent dans les grandes cités industrielles et cherchent à s'y installer. Mais par suite de l'affluence des ouvriers il leur est souvent bien difficile de trouver un logis honnête et une pension convenable à des prix qui soient en rapport avec leurs gains.

"A cet effet des associations féminines ont fondé des maisons qui offrent à l'ouvrière isolée un intérieur confortable.

"Quoique ces foyers pour ouvrières n'aient pas été fondés exclusivement par les Amies, nous pensons intéresser nos lecteurs en donnant en compte-rendu de l'organisation et de l'activité de quelques-unes de ces maisons.

"En Suisse, à La Chaux-de-Fonds, le besoin d'un foyer pour ouvrières se faisait sentir depuis longtemps. C'est le 1er décembre, 1917, qu'il put s'ouvrir à la rue de 1er mars, sous le nom de "Hôtellerie féminine." Bien avant cette date déjà, les demandes d'admission ayant afflué, il y eut toute de suite un nombre réjouissant de pensionnaires. En décembre, l'Hôtellerie abritait 29 femmes et jeunes filles, sans compter le personnel. Sur ces 29 pensionnaires, 21 sont des ouvrières de fabrique, 2 des coiffeuses, 4 des employées de bureau; une est sommelière, une est tricoteuse. En outre 10 voyageuses ont passé à l'Hôtellerie de 1 à 10 nuits. Faute de place, l'Hôtellerie a dû refuser jusqu'à la fin de janvier plus de 50 personnes.

"L'Hôtellerie féminine a fait avec l'Union des Amies de la jeune fille l'arrangement suivant; Elle lui loue, à raison de 15 francs par mois une chambre à 2 lits, meublée par les Amies, qui paient 2 francs de pension par jour pour les jeunes filles indigentes; celles qui sont en mesure de payer leur pension sont reçues au prix de 2 fr. 50 par jour. Quand la chambre n'est pas occupée par des protégées des "Amies" l'Hôtellerie a le droit d'en disposer pour d'autres voyageuses.

"L'Hôtellerie, confortablement aménagée, offre au public féminin 32 lits, répartis à raison de 1, 2, ou 3 lits par chambre. Le mobilier est neuf, les chambres claires, avenantes, pourvues du chauffage central et de l'éclairage électrique. Il y a de belles salles à manger, un bureau pour la réception des pensionnaires, une vaste cuisine, salle de bain, etc. La direction de la maison a été confiée à deux personnes expérimentées.

"Le Comité de dames chargé de la surveillance et de l'administration intérieure est placé sous la présidence de Mme. Junod-Bonnet, à qui revient une grande part dans la fondation et l'organisation de l'Hôtellerie.

"A Genève, depuis le début de la guerre, l'Union Chrétienne de Jeune Filles, s'est vivement préoccupée du chômage d'abord, puis du sort des jeunes ouvrières attirées en nombres toujours grandissant de toutes les parties de la Suisse par les grandes fabriques de munitions. Après avoir organisé de 1914 à 1915 un Ouvroir pour jeunes filles—qui a certainement rendu de réels services pendant les premiers mois du désarroi—la sollicitude des Unionistes se reporta sur les Munitionettes qui avaient remplacé les chômeuses.

"Elles ont voulu tenter quelque chose pour préserver du mal quelques-unes de ces jeunes ouvrières qui n'ont pas de famille à Genève. Le 1er juin, 1917,

s'est ouvert (66 bis route de Lyon) le Home pour jeunes ouvrières nommé "Chez nous." L'Union Chrétienne conserve la responsabilité morale et financière de l'entreprise, mais elle a été généreusement et activement aidée par d'autres associations féminines, et ce n'est pas un des moindres avantages de ce travail qui lui valu l'affectueuse collaboration de tant de nouvelles amies.

"'Chez nous' est une vieille maison, spacieuse et ensoleillée, entourée d'un grand jardin. La lumière électrique, le chauffage central, pour une partie de la maison, en font une demeure vraiment confortable. Les chambres spacieuses et bien aérées ont toutes deux et trois lits; le prix de pension varie de 16 à 20 francs par semaine suivant la chambre. Les pensionnaires ont autant de liberté qu'elles en auraient chez leurs parents et elles trouvent de véritables amies dans les deux directrices auxquelles peuvent être adressées les demandes d'admission. Bien qu'ouverte pour les Munitionnettes, la maison reçoit n'importe quelle jeune fille devant vivre loin de sa famille."—"*Le Journal du Bien Public*," February, 1918.

National Council of Women.—"The annual general meeting of our Alliance took place at Aarau (Argovie) during October, and, as usual, large numbers of delegates assembled from all parts of our little country to discuss different questions, to exchange views on their various preoccupations, and to consider the many and varied interests of the districts which they inhabit, and the associations which they represent.

"One of the characteristics of this last assembly was the active participations of young girls, whom we welcomed joyfully amongst us. Not only do we need these elements in our work, but it is urgent that the new generation should begin to be initiated into so many problems which concern it directly and for whose solution its co-operation is necessary.

"One interesting proposal was adopted by the assembly, viz., the organising of a congress of women's interests in 1921 in Switzerland. For this purpose the committee of the Alliance will enter into communication with the various women's societies which have on their programme the general interests of women and will draw up a common programme with them."—*Jus Suffragii*, January, 1918.

UNITED STATES OF AMERICA.—Housing of Women War Workers.—"The Housing Committee of the Young Women's Christian Association has filed at Washington two memoranda advocating the adoption of a specialised scheme of housing for the women employed in the camps and cantonments of the country. Following are some extracts from these memoranda:—

"'In view of the probability that an increasing number of women must be necessarily employed in war activities in connection with camps, it is strongly recommended that these women be placed on a war basis, enlisting for war service under military discipline. Such control would do away with many objectionable features of such service at the present time.

"'We beg that the Government, recognising its responsibility to these girls, build for them houses where they may eat and sleep and be provided with proper oversight as well as opportunities for recreation, none of which are at present available. If it is the wish of the War Department, the Young Women's Christian Association will undertake to furnish leadership for the social and recreational life of these girls.

"'This same need which exists among women employed in connection with the camps is as great among the women already employed in factories making war supplies.

"'We are therefore submitting a carefully worked out set of plans for the housing of women. The Young Women's Christian Association is

building a house at Charleston, S.C., as a demonstration, but it is obviously impossible for it to undertake to build these houses for girls all over the country. In submitting these plans we cannot too strongly urge that they be accepted as a standard for the future housing of women workers.

" ' For the last fifty years one of the chief activities of the Young Women's Christian Association has been the providing of proper living conditions for young women and we have drawn upon this long experience for the formulation of these plans. The unit which we recommend provides for the girls individual privacy, proper bathing, social and eating facilities. Such surroundings will help to maintain and improve their health and to make them more effective workers.

" ' On the moral side they will be given supervised recreation, pleasant surroundings, and an opportunity to see their men friends.

" ' These buildings also provide an opportunity for instruction, as there are rooms where the girls can be taught such things as first aid, sewing, English, and such other subjects as they may desire. The educational value of such housing is unlimited. Most employers of women prefer girls from the country, who are strong and vigorous. These unsophisticated but able girls frequently become dissatisfied and unfit in the crowded, sordid conditions in which too often they have to live in most industrial communities.

" ' This is not simply a war problem, but it has been one of the most pressing and acute questions for all working women for many years past and if something is done now to ameliorate these conditons, it will be a contribution of the future solution of this most difficult problem. The women of these various committees here represented stand ready to aid in the selection of women to administer these buildings. For these positions should be chosen trained women of high ideals, with love and sympathetic understanding of girls.

" ' Experience has proved that girls do not like, nor is it wise for them, to be housed in large units. Proper supervision is not possible as the social and moral difficulties are so great; therefore, we have set a maximum number of 150 in a house. While, with the economic side very much in mind, we have set a maximum of 75, again it has been found that a building housing less than 75 cannot be self-supporting; this we strongly believe should be regarded as essential. In such units it is possible to give girls the protection of home and many of its adavantages, at the same time leaving them independent and self-respecting.'

" The committee on emergency housing of the War Work Council is printing a pamphlet of suggestions to employers of women. This pamphlet will include plans for various types of dormitories to accommodate from 60 to 150 girls and for a recreation building with necessary equipment."—*The Association Monthly,* February, 1918.